

THE
SIGNIFICATION

Of most Things that are born in

HERALDRY,

WITH THE

Explanation of their Natural Qualities, and of those Persons that they ought properly to be born by. /

First, Of the *Lion* and its natural Qualities, and all other Beasts distinctly shewn; as also of Birds, of Fishes; and all Vegetables, as Trees, Flowers, &c. and Mechanical Instruments.

Several sundry Ways of Blazon, as they ought to be used, and the Degrees of Persons.

The natural Qualities and Colours of those Precious Stones that are mention'd in blazoning Coat-Armour.

Of *Helmets* and *Mitres*, and the Reason why different.

A Description of the several Degrees of the Nobility, both Lords Spiritual and Temporal.

Also Emblems and Hieroglyphicks, and several Authors cited.

By Aaron Crossly, Herald-Painter, DUBLIN.

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THE NAMES OF THE

AUTHORS

That the following Sheets are Collected from.

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From Manuscripts, and several ancient Pedegrees, and other Records, Offices and Assistances, and from several *Irish* Manuscripts (*viz.*) *Dermod*

The Names of the Authors, &c.

O'Connor, Charles O'Lunin alias *Linegar*, chief Antiquary of *Ulster*,
William O'Dinials Dinny, chief Antiquary of *Munster*, and *Hugh*
MacCurtin, and others by way of Translation for me; they being the
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Cum multis alijs.



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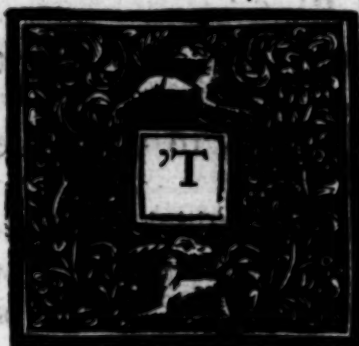
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The Signification or Description of divers Things born in Coat-Armour, Emblems and Hieroglyphicks ; First, Of the *Lion*, as King of the Four-Footed Beasts, with an Account of his natural Qualifications, &c.

First, Of a *L I O N*.



IS said when they are first *Lionsed*, that they sleep three *Egyptian* Days, the *Lion* makes a terrible Roaring ; His kind is not to hurt Man, except he be much molested, he Punishes the *Lioness* much, if she yields herself to the Lust of the *Pard*, for he is jealous of it ; when he's wounded ('tis said) he heals himself with the Blood of an *Ape*, but in his old Age when his Strength fails, he then becomes an Enemy to Man, but not before, nor ever to Children ; there is little Marrow in his Bones, for when they are Smitten together they strike Fire as out of a Flint, He fears nothing but Fire ; the Crowing of a Cock is hateful to him, but much more the Sight of his Comb ; before he Dies he beats the Ground much with his Tail, and Tears trickle down from his Eyes plentifully.

At the Voice of the *Lion* all other Beasts Tremble and are Astonished, when in his Regality he maketh a Circle about them with his Tail, so that all the Beasts stand in great Fear to pass out over the Line of the Circle that he made, and thus they stand astonish'd and afraid, as it were abiding the Command of their King. *Pliny* saith, the *Lion* is in most Gentleness and Nobility when his Neck and Shoulders are well covered with Hair and Main, and this his Nobility is best seen when he Rampeth : When he is Pursued or Hunted with Dogs or Hounds, he then desireth not to lurk or hide himself, but sitteth in the open Fields, where he may be seen, and prepareth himself for Defence, accounting it shame to be under Cover.

'Tis said, he dreadeth when he seeth or heareth a Whelp beaten, there is no other Way of dealing with him to make him couch, but this, for he supposes that he is corrected, or chastized, 'tis said of Him,

A King thou shalt be of Might,

If thou doeth that which is Right.

When he sits, 'tis Term'd *Sejant*.

A

When

When lying, *Couchant*,

When sleeping, *Dormant*. He sleeps always with his Eyes open.

When going, *Passant*.

Rampant, Signifies, Magnanimity to a Prince.

Rampant, the Tail elevated and turn'd over his Head.

He hath great Strength in his Tail, the oft Motion whereof is a manifest Token of Anger, when he mindeth to assail his Enemy, he stirreth up himself by often beating his Back and Sides with his Tail, and thereby stirreth up his Courage, so that he may do nothing Faintly or Cowardly. When he is Hunted he carefully provideth for his Safety, labouring to frustrate the pursuit of the Hunters, by sweeping out his Footsteps with his Tail as he goeth, that no appearance of his Track may be discovered, whereby they may know which way to follow him.

Rampant Gardant, Signifies Defence to a noble Lord.

Regardant, Circumspection to a Divine.

Couchant, Sovereignty to the Illustrious Hero, and was the Hieroglyphick of Policy, Craft and Subtilty.

Dormant, Vigilance.

Passant, Resolution to the Resolute Ambassador.

Passant Gardant, Prudence to the prudent Judge.

Saliant, Valiant to a valiant Captain, 'tis honour for some Egregious Services done for his Country.

Sajant, Council to the advised Councillor.

Double Headed, To the Politick Lawyer.

Fork'd Tail, (*i. e.*) *Double Queue*, To the Learned Physician.

A *Lion* in a Field *Sable*, betokeneth in Armory, *Fortitude*, a Vertue that fighteth in defence of Equity.

Two *Lions*, Standing upright against each other (*i. e.*) Paw to Paw, are Termed *Combatant*.

Leigh saith, That these were two *Lions* of sundry Regions, which of Manhood must Combat only for Government, for the *Lion* is as desirous of Mastery as a Courageous Prince is Ambitious of Honour, which if it be in a Just Title and Claim is a Vertue in a King, and no way to be disslik'd; for it was a Royal *Apotegme*, worthy that great King who said (*i. e.*) *I acknowledge no King greater than my Self, but he that is Juster.*

And when two *Lions* is Back to Back, they are termed indorsed.

The Half Lion is call'd a Demi-Lion.

A *Lion* standing upright his Paws cut off, and at his Breast, (but understand, that there is but a double Stroak drawn between them and not parted) is termed a *Lion Coupe* or *Dismembred*, when you see the half of a *Lion* as it were going out of the Chief of the *Escoccheon*, and the other Part with the Head coming in again, at the Base of the *Escoccheon*, it is termed *Jessant*, and *Jessant* is proper.

The Nature, Quality and Gratitude of a Lion.

The *Lion* (whereof *Appian* the Grammarian speaks) is very strange, and almost incredible for his Kindness; a Servant that did run away from his Master, and hid himself some time for fear in a Cave within a great Wood, a *Lion* came there to him, having a Thorn in his Foot for Succour as he lay there, the Young Man took the Thorn out of the *Lion's* Foot, now when he had done, the *Lion* to requite his good turn, brought to him every Day such

such Meat to the Cave as he could kill in the Wood, the which Meat the Servant roasted it in the Sun, it being the hottest part of the Country in all *Africa*, he did eat that from time to time.

At length the Servant being weary of such loathsome idle Sort of Life, he left the Cave and came abroad again, by that Means he was taken again, (and being a Slave to his Master who had Power both of Life and Death over him) he was condemned to be cast to the wild Beasts at *Rome*, there to be devoured of a *Lion*. The poor Caitiff stood and look'd pitifully, in the sight of Thousands of Spectators, ever looking when he should be devoured, it happened about the same time, when this poor Fellow was adjudged to die, that the same *Lion* was taken, whose Foot he healed in the Wood, when the *Lion* was let loose, he came at the first very Terrible and Fierce towards this poor Wretch, and immediately knowing what he had done for him, he stood still, and at length fawn'd upon him gently, the poor Wretch at first being amazed (expecting nothing but Death) he began to take Heart unto himself, and afterwards as one amaz'd, partly knowing the *Lion* likewise, and thus they began to renew their Acquaintance the one of the other, and they began to play together a good Space without any Danger.

Whereupon all the Spectators being much amazed and much wondred at the strangeness of this so uncommon a Thing, and standing as it were astonished, they sent to know of the Slave, what this Matter should mean, unto whom this poor Wretch opened the whole Matter altogether as it happened; when the Spectators heard this, they not only rejoyced much at the Sight thereof, but also made earnest Request and Supplication to his Master for his Life, his Master much marvelling, as much as any of them at such an unwonted Kindness, he not only gave him his Life, but also his Freedom; and now to the End he might have somewhat whereupon to live, the Inhabitants gave him a yearly Income for Term of his Life.

The poor Fellow soon got him a Line and a Coller, and led him up and down the City, (or wherever he went) in such a Manner as Huntsmen lead their Greyhounds or Spaniels, the People still wondring, and saying as he went by, *behold a Man that cured a Lion, behold a Lion that saved a Man.*

Hereby the Thankfulness or Gratitude of the *Lion* is to be noted, and the Example to be marked of all such as would account themselves, either more natural or kind than the *Lion*, and let us not do that which brute Beasts have not seemed to do, but learn to be kind one to another, and thankful.

U N I C O R N.

He signifies Strength, Courage and Purity of Life, and like a valiant Soldier that contemneth Death, and rather then he would be compelled to undergo any base Servitude or Bondage, he will lose his Life; when going he is termed tripping, he fighteth oft with the *Elephant*, and woundeth him in the Womb, or Fundamental Parts, and so throweth him down to the Ground, his Strength is so great, that he is not to be taken with any Power or Might of Hunters, he is taken only by Policy and not by Strength: 'Tis said, a young Woman is set down in the Way as he shall come, and she openeth her Lap, and the *Unicorn* leaving all his fierceness under her Protection, layeth down his Head on her Lap and falleth asleep, and so is taken and slain with Darts of Hunters, as though Nature had given him no Armour to defend himself withal.

The *Unicorn* is an Animal which our Naturalists under the figure of a Horse, having in the middle of his Head a spiral Horn of two or three Foot

long, but as we know not the Truth of this Matter to this Day, I shall only say, that what is call'd under the Name of the *Unicorn's* Horn, 'tis the Horn of a certain Fish, by the Islanders call'd *Narvual*, or the *Sea-Unicorn*: This Horn was formerly in great Esteem, because of the mighty Virtues attributed to it by the Ancients, especially against Poisons, which is the reason so many great Personages have been very fond of it, so that it has been valued as its Weight in Gold. *Ambrose Pareus* in a little Treatise which he compos'd of the *Unicorn*, says, that in the Deserts of *Arabia*, he found Wild Asses which they call *Camphurs*, carrying a Horn in their Front, with which they used to fight against the Bulls, and which the *Indians* made use of to cure several Diseases, especially Venomous or Contagious Ones, and that the *Arabs* near the *Red-Sea* had another Animal among them, which those People call'd *Pirassoupi*, that has two Horns, long, straight and Spiral, which the *Arabs* make use of when they are wounded, or bit by any venomous Creature; they let it infuse six or eight Hours in Water, which they drink to cure them; he says, this Animal is of the size of a Mule, which also it resembles in its Head, and that the Body is hairy like to a Bear, a little inclining to a *Fallow* Colour, and the Hoof open or cleft like a *Deer*. *Johnston* says in his Treatise of Animals, that there are several other Beasts like *Unicorns*. The two *Unicorns* if you dare believe *Ludovicus Vertomanus*, who says, he saw two of them at *Mecha* in *Arabia*, which were kept within the Verge of *Mahomet's* Sepulchre, is of a Weasel Colour, with the Head like that of a *Hart*, the Neck not long, and the Mane growing all of one side, the Legs slender and lean like the Legs of a *Hind*, their Hoofs cloven like *Goats* Feet, and the hinder Legs all hairy and shaggy on the Outside. In the Year 1553, a great *Unicorn's* Horn was brought to the King of *France*, valued at Twenty Thousand Pounds *Sterl.* One was presented to King *Charles* the 1st. of *England*, 'tis supposed to be one of the greatest that ever was seen in the World; it was seven Foot long, it weighed thirteen Pounds, and was the Shape of a Wax-Candle, but wreathed within itself in Spires, hollow about one Foot from its Root, growing taper by little and little towards the Point, of a polish'd Smoothness, and the Spires not deep, but like the windings of Woodbine, and the Colour not perfectly White, but somewhat obscure. Authors have ascribed almost incredible things to it, the chiefest of which are to resist all Manner of Poisons, and to cure the Plague with all Sorts of Malignant Fevers, the biting of *Serpents*, *Mad Dogs*, &c. and is chiefly used as a Cordial, for which Purpose a Jelly is made of it, together with a little *Cochineal* and *Saffron*, and the Shavings boil'd in Broths, &c. after the Manner of Shavings of *Harts-Horn*.

L E O P A R D.

'Tis begotten of the *Lioness* and the *Pard*, he pursueth his Prey leaping, which if he cannot take at three or four Leps, he returns in a great Wrath, as if he was overcome, when he is sick ('tis said) he cures himself with the Blood of a Wild-Goat which he pursues swiftly, 'tis given to valiant and generous Warriors: This Beast shews that the Bearer was of a violent Spirit, but subtle to prevent any bearing of his Superiors, and for want of Strength used Policy for compassing his End.

This misbegotten Beast is naturally an Enemy to the *Lion*, but finding his own Defect of Courage to encounter the *Lion* in fair Fight, he observeth when the *Lion* makes his Walk near to his Den, which (in Policy) he hath purposely wrought spacious and wide in the Entrance thereof, and narrow in the midst, so as himself being much more slender then the *Lion* he,

he maketh towards him hastily, as if he would bid him Battle in the open Fields, and when he seeth the *Lion* prepared to encounter him, he betaketh him to his Heels, and maketh towards his Den with all Celerity and Swiftnes, whom the *Lion* eagerly pursueth with full Course, dreaming of no Danger by reason of the large Entrance into the Den, at length through the Vehemency of his swift Course, he becometh so straitned in the narrow Passage in the midst of the Den, (by reason he is much bigger bodied then the *Leopard*) that he cannot go either backwards or forwards, the *Lion* being thus distressed, his Enemy passeth thro' his Den and cometh behind him and gnaweth him to Death, (Moral is) beware of Suretiship, and of such Sorts of Children, that would destroy their Parents to get their Substance, tho' in a Goal, and would let them lye and rot there rather then to assist them, tho' of their own Substance. *Gull.* p. 190.

T Y G E R.

Next for Cruelty, is wonderful in Strength and most swift in flight (as were an Arrow) he is distinguish'd by divers Spots, it is said that *Bacchus* used these Beasts in his Chariot for their incomprehensible Swiftnes.

The *Tyger* may well take Place next to the *Lion*, it being a Beast of great Cruelty and incomparable Swiftnes, whence some think the River *Tigris* took its Name: Some report, that those who rob the *Tyger* of her Young, use a Policy to detain the Dam from following them, by casting or laying several Looking-Glasses in the Way, whereat she usually longs to gaze, whether it be to behold her own Beauty, or because when she seeth her Shape in the Glasse, she thinketh she seeth one of her young Ones, and so they escape the Swiftnes of her Pursuit, and thus are many deceived at the Substance, whilst they over-busy themselves about the Shadow.

P A N T H E R.

Is the Emblem of Felony, variety and change, it denotes the Bearer to be of a sweet Disposition, as he drew all Men to love him, tho' he be a cruel Beast, yet he is not unkind to those that help or succour him, as *Pliny* gives an Example of one that delivered and helped up a *Panther's* Whelps that were fallen into a Ditch, the *Panther* led him out of the Wilderness with Gladness, and fawned on him, and as it seemed to thank him right heartily.

B E A R.

For Courage is uncomparable, it denotes that the Bearer used no less Policy then Strength in fighting, being provoked, or cruelly enraged, when robbed of her Cubs or Whelps, yet denoteth one that advisedly altereth his immature Actions, and as it were by licking, doth form his Contrivances, and is of Strength and Courage to defend his own, we read in the first Book of *Samuel* Chap. 17. Vers. 34. &c. that King *David* (Father to the most Prudent and Wisest of Kings, *Solomon* by Name) when he offered himself to King *Saul*, to go and fight against the huge and mighty Champion of the *Philistines*, *Goliath* by Name, King *Saul* thought him not able to encounter with such a monstrous Giant, who was a Man of War brought up even from his Youth, and *David* but a stripling or a Youth, and of a small Stature, yet he answered King *Saul* on this Manner; *Thy Servant kept his Father's Sheep, and there came a great Bear, and after him a Lion, and took a Lamb out of the Flock: And I pursued after him, and he fiercely assayed me, and I being altogether*

gether unarmed, and I smote him and took it out of his Mouth : And when he arose against me, I caught him by the Beard and slew him, and so thy Servant slew the Bear also, and as thy Servant slew them, so truly shall it be done with this uncircumcised Philistine, who in the Name of the Lord of Hosts, the God of the Armies of Israel whom thou hast defied, he slew at the first Encounter with a Stone out of a Sling.

The Bear, as *Isidore* saith, is very strong in the fore Feet and Loins; he fighteth with *Harts*, *Wild-Boars*, and with *Dogs*, throwing them down to the Ground, and biting them very severely; he is an Enemy to the *Bull*, and therefore goeth upright against him, and very oft holdeth him by the Horns, with marvellous great Strength with his fore Feet, and so overcometh him, he is a very cruel Beast in his fighting, and will be avenged on all those that hurt him.

S H E - B E A R.

'Tis written of the *She-Bear*, when she bringeth forth her young Ones, they are both imperfect and deformed like a Lump of raw Flesh, she licks them till they come to Shape and Perfection, she is cruelly enraged against any one that shall hurt her Young, or despoil her of them; which teaches us Mortals how careful Nature would have us to be of the Welfare of our Children, since such cruel Beasts are so tender hearted in their kind to their Young, as the Scripture saith, in setting forth the fierce Anger of the Lord, that he will meet his Adversaries as a *Bear* robbed of her Whelps, the Countries that were reputed famous for the Cruelty of *Bears* was *Lucania* and *Umbria* in *Italy*, now called the Dutchy of *Spoletum*, and in ancient Times was our Island of *Britain*; for *Bears* were carried from thence to *Rome*, for to make a Shew of, where they were holden in great Admiration.

W O L F.

For Captains or Men serviceable to their Countries, by destroying those that are both fierce and treacherous, as Truce-breakers and Hostages.

When Upright he is termed *Saliant*, his fighting is biting and scratching, if he sees a Man first he looses his Boldness and Hardness, ('tis said) he loves to play with a Child, he feareth Fire and Stones being whirled at him, he loveth *Fish*, he bends not his Back but in one Month in the Year, and that is in the Month of *May*, when he seeks for his Prey by Night he goes against the Wind, (this befits them in great Assemblies, who are accustomed to shew themselves Contentious.)

Aristotle saith, That the *Wolf* openeth his Mouth very wide, and that he hath most Strength in his Mouth; and *Physiologus* saith, that the Vertue and Strength of the *Wolf* is in his Breast, the Claws and the Mouth, and less in the hinder Parts, by Kind he desireth to eat *Fish*, some say they have as much Strength in their Feet as the *Lion*, and that whatsoever he treadeth on, it liveth not, if it happen that in treading or running over Stones he maketh any Noise with his Feet, then he chastiseth that Foot by hard biting, his Eyes shine by Night like *Lanthorns*.

Physiologus writeth, that the *Wolf* cannot bend or turn his Neck backwards in any Month of the Year, but in the Month of *May*, and only when it thundreth. *Solinus* saith, that in his Tail he hath a Lock of Hair, which exciteth love, and when he is like to be taken by hunting, he plucketh it away with his Teeth.

Isidore

Isidore saith, that in *Ethiopia* be *Wolves* with hairy Mains on their Necks, and their Bodies be spotted with Variety of Colours, that they lack no Manner of Colour.

Aristotle saith, that in *India* there is a *Wolf* very cruel, that hath the Face or Countenance of a Man, Feet like unto the *Lion*, and Tail as the *Scorpion*, his Voice soundeth as it were a Man's Voice, he is as swift as a *Hart*, and also full hardy and fierce.

L I N X.

This Beast is like the *Wolf*, and hath the Face like a *Lion*, the Body spotted like a *Panther*, and is as big as a *Doe*: His Urine (as 'tis said) turneth into a precious Stone, that is called *Ligurius*, and this Beast doth perceive the Flame, and naturally does envy it should turn to the Use of Mankind, and therefore he covereth it, with Sand or Earth when he hath pissed, which covering it causeth it to harden and turn into a Stone.

E L E P H A N T.

This Beast passeth all other four footed Beasts in quantity of Body, it denoteth Strength and Ingenuity, Ambitious of Praise, for Devotion, Piety, Tameness or Gentleness, Love to Governors, Anger excited or provok'd; and it shews that the Bearer was of great Strength, but of greater Wit and greatest Ambition, read 1 *Mac.* 6. 34. and 35. and 57. Verses.

Porus, King of the *Indians*, lying in Camp on the farther Side of the River call'd *Hydaspes*, had 85 *Elephants* of huge Bodies and Strength, to hinder the Passage of *Alexander* the Great with his Army, as in the History of *Quintus Curtius* is declared, that these Beasts when they are tamed are best in Chivalry; for they, without all Fear or Dread, overthrow Men of Arms, be they never so strongly array'd or ranged in Battle, yet they fly from a *Mouse*, or the least Grunt of a *Swine*. Also, when the *Elephants* of the said King *Porus*, were by the Soldiers of the great King *Alexander*, with a certain kind of Weapons, call'd *Copidice*, sorely wounded, and put in great Fear, then were they most hurtful to their own Governors, throwing them down to the Earth, and tearing them into Pieces, then terrible or frightful to their Enemies, running out of the Range of Battle like *Sheep*; but their unwonted Cry bringing a Terror to their Enemies, and especially to Horse, that do naturally fear them. *Pliny* saith, that among Beasts, the *Elephant* is most of Virtue, so that amongst Men is not so great Readiness found, they are so docible, and learn so well, and are so easy to be taught, insomuch, they be taught to know the King, and to worship him, yea to do him Reverence, with bowing of their Knees: That *Elephant* which King *Porus* (before mentioned) did ride on, was taught to bend towards the Earth, as it were submitting himself, which when other of the *Elephants* saw, they likewise bowed down their Bodies: This *Elephant* seeing the Body of his Ruler, and King upon the ground ready to be spoiled, and his Armour and Vesture to be pulled off, he then began to defend his Master, running with Violence upon his Spoilers, and endeavoured to lift him up again on his Back, for as the said *Quintus Curtius* reporteth in his History, which he writ of the Acts of *Alexander* the Great, the *Elephants* of King *Porus*, in the Battle between him and the Great *Alexander*, were seen with their long Trunks (which they call *Proboscides*) to take Men in their Armour from the Ground, and to deliver them up to their Governors, and those they could not hold, those they trampled to Death with their Feet: These Beasts are slow, and not apt to move suddenly.

Upon these Beasts the *Medes* and *Persians* used to fight in Towers, or Castles, made of Wood and Boards, and out of them would throw and cast Darts as out of Forts; and as 'tis read of the *Elephant*, he is more easy to be tamed, and more obedient to Mankind than any other Beast.

The *Elephant's* Nose is long and great, and hard as a Horn, and he useth his Nose, or Trunk instead of an Hand, taking thereby Meat and Drink and putting it into his Mouth.

The *Elephant* when he sitteth, bendeth his Feet, and may not bend all four at once for the Heaviness and Weight of his Body, but bendeth the hinder Legs right as a Man. He never lieth down to sleep by reason of the Heaviness of his Body, wherefore when he is weary he leaneth himself to a Tree, and so resteth himself. He liveth (as *Isidor* saith) three Hundred Years.

Also it is written of them, if they see a Man coming against them in the Wilderness, if he be out of his Way, for they would not affright him, they draw themselves somewhat out of the Way, so passing softly by little and little before him, they (as it were) shew him the Way, and if the *Dragon* (between whom there is perpetual Wrath and Strife) come against the Man, they defend him, and fight with the *Dragon*. This they do especially when they have young *Foals*; for they fear the Man seeketh for their *Foals*, and therefore they first deliver them from the Man, that they may the more surely keep and feed them.

Proboscide of an Elephant.

The *Elephant* hath great Strength in this Part, and useth it for his Hands, and all other Uses of Agility, wherein Nature hath recompenced the Unaptness of his Legs, which the Beasts do use to such Services. The *Roman* Histories do relate of an *Elephant* of a huge large Greatness, carry'd in a Shew about the City of *Rome*, which (as it passed by) a little Boy pry'd into his *Proboscide*, thereby being enrag'd, he cast up the Child a great Height, but received him again on his Snout, and laid him down gently without any Hurt, as if the Beast had consider'd, that for a childish Fault a childish Fright was Revenge enough.

C A M E L.

Denotes Jealousy, Reverence to Mothers, or Abstinence in Eating and Drinking, and that the Bearer was obedient, and first in Dispatch in his Business. He is cloven-footed, and hath one Bunch on his Back, though some have two: His Flesh is very sweet, and so is the Milk. He liveth more than fifty Years.

D R O M E D E.

This is much like a *Camel*, but less in Stature, yet 'tis much swifter in Walking and Running; for 'tis said, he goeth One Hundred Miles in one Day, and more. They be so swift by reason of their long and large Paces, and is not overcharg'd with much Flesh or Fatness, yet he is right able on Limbs, and having long Legs and small, and full of Sinews, and is therefore light to move, and strong to continue his Course and Running, and eateth not much, but is sufficed with little Meat, loving well the Date-Tree and the Stones of the Fruit thereof, and is content with them after a right long Journey.

H O R S E.

H O R S E.

One that vaunteth after Victory, and dejecteth the Conquer'd, Swiftnes of Pace, Quickness of Spirit, Courage of Stomach and Magnanimity, rejoycing as a Giant to run his Course. *They love the Sound of the Trumpet, and smel- leth the Battle afar off*, Job 39. No less needful is the Bit and Reins, some- times to hold him in, than is a Spur to put him forward. And *David* likens an unruly Man to a *Horse*, which thou must keep in with Bit and Bridle, least he fall upon thee.

'Tis said, they know their Enemies, and set on them with biting and kick- ing. Some will suffer no Man to ride on their Backs, but only their own Lords or Masters, as may be read of *Bucephalus*, the *Horse* of the great King *Alexander*, who would not suffer any other Man to come on his Back but the King himself, and when he did but proffer to get upon him, the *Horse* would then kneel down on his Knees to receive him, so that he seem'd to have Sense to understand whom he carried. It is also written, that *Horses* shed Tears, and as it were weep, when their Masters be slain or dead, *Pli- ny* saith, that the *Scythian Horse* fighteth for his Lord and Master, and knoweth the *Horse* that will fight against him by his neighing. His mortal Enemy is the *Bear*, and the *Greyhound* is his Friend. His best Posture is *Saliant*.

S E A-H O R S E.

Was made the Hieroglyphick of Murder, Impudence, Violence and In- justice, by reason 'tis asserted, that he destroyed his Sire, and ravished his Dam.

W A T E R-H O R S E.

He abideth all Day in the Water, and eateth Corn in the Night, he is called *Hippotame*.

Pegasus or a winged *Horse*, is termed *Auroras*, winged Courser.

Passant signifies Industry, Discretion, Deliberation in *passant* Postures.

A B A R B E D H O R S E.

A *Horse* when furnished, is fitted and prepared for the use of a Soldier of that sort, which we call Men at Arms, not much unlike; this is the *Aparel* where with we use to set our *Horses* prepared for the Tilt in our joyful Tri- umphs of Peace. I read, that it was a Custom amongst the *Romans* as well in their lesser or greater Triumphs, that no Man (but such as by Prerogative, either in respect of some Honourable or Eminent Place, or special Merit, were thereto priviledg'd) might meet or accompany him that Triumph'd on Horse- back, but altogether on Foot, which Custom was of long time observed amongst them.

B U L L or O X.

By the *Ox* is the Simbol of Labour and Industry. *Ox* the obsequious Compliance of the good Modest, the Bridle of petulant Sawciness, and Prone- ness to hear. *Bulls of India* be yellow, they be very swift and cruel, and can turn their Necks which way they will in a wonderful manner, they be ruged of Hair, and also their Backs as hard as Flint, so that the shot of Darts cannot

cannot hurt them, and therefore are not easily overcome, but when one of them is tied under a Fig-tree, he loseth all his Fierceness, and becometh Tame and Gentle.

BULLS.

When as *Quintus Fabius* (being Dictator or principal Captain of the *Romans*) had trayned and drawn *Hannibal*, and his Host, on low Ground into a Field inclosed about with Mountains and deep Rivers, where *Fabius* had so environed him, that they were in Jeopardy, either to be famished for want of Victuals or else in flying to be Slain by the *Romans*, *Hannibal* perceiving these Dangers, commanded to be brought before him, in the deep of the Night when nothing was stirring, about Two Thousand great Oxen and Bulls, which a little before his Men had taken in Forraging, and cause Faggotts made of dry Sticks to be fastned between unto the Top of their Horns, and set on Fire, the Beasts being troubled by the Hate of the Flame of the Fire, ran as if they were mad up towards the Mountains, where lay the Host of the *Romans*, *Hannibal* with his whole Army following in Array, the *Romans* which kept the Mountains, being sore afraid of this new and terrible Sight, they forsook their Places, and *Fabius* dreading the Deceitfulness and politick Wit of *Hannibal*, kept his Army within their Trenches, and so through Policy *Hannibal*, with all his Host escaped without Damage, &c.

BUGLE.

Is like to an Ox, and is a Beast of great Strength and Fierceness, and cannot well be tamed, but by an Iron Ring put through his Nostrils, by the which Ring he is led about, and is compelled gladly to take the Yoak upon him: His Colour is black or red, he having Horns, yet he is but thin of Hair, his Flesh is good, not only for Food, but also for Medicines.

STAG or HART ROYAL.

'Tis the Symbol of long Life, the Emblem of Hearing to one that is abused by Flattery, and one skilful in Musick, also a Wise and Politick Man, one desirous to stand on his own Guard honestly, rather than to annoy others wrongfully, when going he is termed Tripping, he froteth or sharpneth his Horns against Fights, he renews his Attire every Year, and hides them, he hath no Gall but a Bone in his Heart, as precious as Ivory, he feareth the Voice of a Fox or Serpent and Hound; *Harts* be Enemies to *Serpents* Dents, and draw them out with the breath of the Nostrills, and overcome the Malice of their Venom, so as they recover their Sicknes with feeding on them. *Pliny* saith, that he is a most pleasant Beast, and runneth strongly, but when he is like to be overcome with Hounds, he then flyeth to Man for help. *Aristotle* saith, that he casteth his Horns every Year, in the Month of April, his written that his left Horn was never found, the Serpent dreadeth the smell of a *Harts* Horn burnt, and although the *Hart* is armed with Horns, the Hind thereof is not.

The *Hart* is taught first the Virtue of the Herb *Dictamum*; for when they are wounded with Arrows, or Darts, they seek and find out the said Herb, and eateth thereof, whereby their Wounds are heald, and cast the Arrows, with the Arrow-head, out of their Bodies. This Herb groweth plentifully in *Gaulle*, or in the Ile of *Creta*. The *Hart* is a wise Deer; for when he finds himself grow fat he departeth into strange Places afar off, as knowing,

knowing, by reason of his Corpulency and Fatness he may the rather be taken and kill'd: He fleeth when hunted into Rivers and other Water. 'Tis said, he liveth One Hundred Years, as is to be read of the *Harts* that lived in *Alexander* the Great's Time, that were taken an Hundred Years after his Death, the which in his Life-time he had ensign'd with Chains and Collars of Gold about their Necks.

B U C K.

Is the Emblem of Society.

R O E.

Is called a *Copre*: She is Lady of Honour. They are much like to a *Hind's* Calf; they are fair and pleasant of the Eyes, and sharp-sighted; they are conversant in Woods and Mountains, and in desert Places. *Aristotle* saith, When they are wounded they help themselves very wisely; for they seek for the Herb *Pulegium Cervinum*, and eat thereof, and that draws, or throws out, Arrows or Darts out of their Bodies when they are shot or stricken with them. They are swift in moving and running; but much more is their Flesh sweeter and tender: They defend themselves by keeping in Woods and desert Places from Hunters and their *Hounds*, not with their Feet, Horns and Teeth, but only by Swiftnes of Flight.

H I N D.

Represents a peaceable Man.

ANTELOPE, or GAZELL.

'Tis a Creature found in most Parts of *Africa*, and in the South Parts of *Asia*; it is esteem'd by Naturalists to be a Species of the *Goat* Kind, but it seems to participate also of the *Deer*: It casts not its Horns as the *Deer* does; but is legg'd and footed much like them, and the Back and Sides of a *Fallow Deer* Colour, the Belly and under the Throat white, the Legs exceeding small. I have seen several of them in several Places, but never any but what were tame: Once I saw a Female, (which I was told came from the *East-Indies*) had its Horns longer and streighter than those that come from *Barbary* and *Syria*; it had two or three Wreaths in each Horn, whereas those that come from *Barbary* have but one. I have known them to eat cut and dry'd Tobacco freely; they will pick up Lime and Hair (old Mortar) when they are confin'd: I have also known them to gnaw Blankets, Sheets and Coverlids of Beds, and have had *Spanish* Leather Shoes almost spoiled by their gnawing them. I never saw any of them much taller than a *Goat*, but have been inform'd they are found in some Countries of the Height and Largeness of a *Stag*: I have eat of their Flesh, which is very good; it's short and tastes betwixt Mutton and Venison, but, in my Judgment, it excels either; but the Umbles had such a Scent of Musk that we did not like them, nor could we eat them, they were so luscious of the sweet strong Smell,

By J. D. this Description was given.

C A

Another

Another Description of the Gazell, or Antelope.

July 17th, 1723, being *Wednesday*, in *Ormond-Market*, at Mrs. *Connor's*, I saw the Skin of an *Antelope* stuffed; 'twas in Length three Foot four Inches from the Nose to the hind Buttock, the Neck was pretty long, the Horns stood just above the Eyes, they were knobbed, and the Tip-end turn'd crooked, about nine Inches long, they stood almost upright, the Ears were long and upright, and some Distance from the Horns, they are somewhat like *Asses* Ears, the Place where they lie all Night smells very sweet and pleasant, the Mouth and Nose much like to a *Lamb's*, and under each Eye there was a little Hole, and under the Belly, of each Side the private Part, were two Holes. 'Tis said, they draw their Breath through those Holes by reason of their Swiftnes, and much Running. 'Twas but Twenty two Inches high, and their Legs long and small, with Cloven Hoofs, the Ends turning up like an *Ass's* Foot, and a Tuft of Hair between them, and on their Knees the Hair is longer than the rest, the Tail is about six or seven Inches long, and hairy, the Back is the Colour of a *Fallow-Deer*, and the Belly whitish, their Coods hang down as in a Bladder. 'Tis said, they are hunted by *Hawks*, or Birds of Prey, who alight on their Necks, and then they bow down their Heads to the Earth and so are taken. This was brought from *Grand Cairo*. Whilst it was on Ship-board 'twas very quiet and gentle, and would let the Sailors stroak its Head: They fed it with Rice and some sort of Greens. It hath a Joynt above the Cloven Foot more than other Beasts, and in the Inside of each Leg two little Knobs like the Hoofs.

A G O A T.

Symbol of Generation, and Captain of the Females. This Beast shews, that the Bearer used more Policy than Valour in atchieving Victory, and got his Honour by some such Means. Some say they have that Name, for that they climb up hard and craggy Rocks, and so high that scarcely they can be seen by Man's Eyes. The wild *Goat* is very swift, most sweet in Taste, most tender and wholesome Meat, and most busy to gather his own Food; for the *Goat* knoweth the Diversity of Herbs, of Trees, of Twiggs, of Branches, and of Sprays which they eat of, and feed themselves by Sight, by Taste and Smell. *Pro. 30. 31.*

M U L E, or A S S.

Equally noble of Honour, the last Emblem of Simplicity and Sloth, and shews that the Bearer had, and ought to have much Patience. *Ass*, 'tis the lively Emblem of Patience, whom therefore our blessed Saviour (being Patience and Humility it self) honoured with his own Riding, which have made some fancy ever since that Time, that the black Line on the Ridge of all *Asses* Backs, and over-thwarted with the like over both his Shoulders, is stamp'd on them, as the Mark of his Cross, whereon he was to shew his Patience by his suffering for us. *Eccles. 13. 19. 33. 14.*

Wild ASS, or Savage ASS.

This Beast is by the *Greeks* call'd *Onager*; which by Interpretation, or by Information is a wild *Ass*. 'Tis a free Beast, large of Body, and not to be tamed: He useth the Mountains and Woods, and by the Lightness of his

his Body in Running, he overcometh both the *Lion* and the *Wolf*. He may well abide with Thirst, and suffereth it long, as it is written in the *Psalms* 104. This Beast is wise and witty, and loveth the Female: He hateth greatly the Company of Men, and loveth desert and solitary Places.

A S S's H E A D.

We read in the second Book of *Kings*, 6. 25. that *Benhadad*, King of *Syria*, gather'd all his Host, and went up and laid close Siege to the City of *Samaria*; and there was a great Famine in *Samaria*, until an *Ass's Head* was sold for 80 Pieces of Silver, and the fourth Part of a Cab of Doves Dung for five Pieces of Silver, (v. 29.) and caused Women to eat their own Children: 'Twas great Severity indeed; which perhaps gave occasion unto an old Proverb, *Wash not an Ass's Head with Niter*, which is a Matter white like Salt, and full of Holes as a Sponge; whereby we are admonished not to bestow our Time, Charge and Travel in Matters of small Moment; and not as we say in our *English Proverb*, *Make more ado about the Broth then the Meat is worth*.

A M U L E.

The Generation of *Mules* seemeth to be the first mention'd by *Anah*, Son of *Zibeon* (for it is said, *Genesis* 36. *This was that Anah that found Mules in the Wilderness, as he fed his Father Zibeon's Asses*), who not contented with these Kinds of Beasts which God created, found out the monstrous Generation of *Mules*, between an *Ass* and a *Mare*. A *Mule depicted Passant* hath his chiefest Grace.

B O A R.

Emblem of Sensuality, Champion among Beasts, the Hieroglyphick of Winter. In *Heraldry* it betokeneth a Man of a bold Spirit, skilful and politick in War, and one of that Resolution, that he will valourously die in the Field rather than secure himself by ignominious Flight.

Histories make mention, that divers Noble Persons, having attain'd the greatest Part of their Renown by fighting with wild Beasts, as *Theseus* did, which had been Companion with *Hercules*, who kill'd the great *Boar* call'd of the *Greeks Phera*, that wasted and consumed the Fields of a great Country: Likewise *Meleager* for killing the great *Boar* in *Calidonia*, which in Greatness and Fierceness surpass'd all other *Boars*; for that he had slain many noble and valiant Persons that attempted to destroy him.

The *Boar*, tho' he wanteth Horns, is no way defective in his Armour: He is counted the most absolute Champion amongst Beasts, for that he hath both Weapons to wound his Foe, which are his strong and sharp Tusks, and also his Target to defend himself, for which he useth often to rub his Shoulders and Sides against Trees, thereby to harden them against the Stroke of his Adversary. And the Shield of a *Boar*, well manag'd, is a good Buckler against that cruel Enemy, call'd Hunger. *Saturn*, a *Boar*, *Luna*, Armed *Mars*, were the Arms of *Tydeus*, the King's Son of *Calidonia*, which he did bear in his Shield at the Destruction of the City of *Thebes*. This Beast is armed in his Mouth with two crooked Tusks, which are very strong and sharp, and those he useth instead of a Sword; and his right Shoulder is hard, broad and thick, which he useth instead of a Shield to defend himself withal, putting that brawny Part for his chief Armour against his Weapon that pursueth

fueth him. The *Boar* is Enemy to the *Wolf*, and hateth him by Kind, by reason the *Wolf* lieth in wait for his young ones, and very often stealeth them.

D R A G O N.

Is given to vigilant and strenuous Heroes. This shews that the Bearer was of such a violent Spirit, and so imperious in his Carriage that most Men did fear him.

The Arms of *Ethiocrates* was, *Topas*, a *Dragon*, *Emerald*, King of *Thebes*, which he did bear on his Shield when he fought with his Brother *Polymyle* for the Kingdom, whereof one slew the other.

L I Z A R D, or N U T E,

'Tis as it were armed in a Coat of Mail.

C O C K A T R I C E.

King of *Serpents*, at most is but a Foot long, yet he is King of all *Serpents*, whom they are afraid of: With his Breath and Sight he slays all Things within a Spears Length of him; he infecteth the Water that he cometh near. His Enemy is the *Weefel*, who, when he goeth to fight with the *Cockatrice*, eateth the Herb *Rue*, and biting him he dieth, and the *Weefel* also. When he is burt to Ashes he loseth his Malice; the dust of it changeth, or turneth Mettles

B A S I L I S K.

Emblem of a courageous Soul. The *Greeks* call this *Basilisk*, tho' by some called a *Cockatrice*, for that he is King and Sovereign over all other *Serpents*; for with his Breath and Smell he killeth them, yea, Man himself: At his Sight no Bird that flyeth escapeth unhurt, altho' they be afar off yet they are devour'd with his burning Breath. This Serpent is but half a Foot in Length, and interlined with white Spots. When this Beast seeth the *Weefel* coming he flieth, whom the *Weefel* pursueth and killeth.

A D D E R.

Emblem of Prudence. The Bearing of *Serpents*, *Adders* and *Snakes*, denotes the Bearer to be very prudent and Subtil, which invirons and makes use of to compass his own Ends, tho' never so base.

S E R P E N T.

When he wringeth himself in a Knot 'tis term'd *Node*, he feareth a naked Man, and flyeth at a Man that is cloathed. He standeth in Danger when he wringeth himself, to save his Head, wherein his Heart lieth. His Enemy is the *Peacock*; their Poyson hurteth more in the Day than in the Night. Some of them is of great Quantity; for as *Magesthenes* writeth, there be so huge *Serpents* in *India*, that they swallow all whole, both *Harts* and *Bulls*. In *Italy*, in the Time of *Claudius Caesar*, was a *Serpent* slain, and in his Body was found a whole Child. *Alexander the Great*, in his *Epistle*, which he wrote to *Aristotle* his Master, reported, that he saw there cristed *Serpents*, some

some having two Heads, and some three. The *Serpent*, for that he deceived our first Mother, *Eve*, was cursed of God above all Cattle, and above every Beast of the Field, and therefore upon his Belly shall he walk, and Dust shall he eat all the Days of his Life.

The *Serpent's* Head being cut, or struck off, yet if there be but the Length of two Fingers, 'tis said he liveth. No Beast moveth the Tongue so quick as doth the *Serpent*, so that by that Means he seemeth to have two or three Tongues, when indeed there is but one.

CROCODILE

Many Enemies, few Friends, *Saffron* being its utmost Enemy, the sweet Excrements of the Land *Crocodile*, of which Women makes an excellent Wash and Paint for the Face of Ladies, it takes off all *Morpheus*, *Freckles* and the like. 'Tis a Beast somewhat like to a *Lizard*, whereof there be two sorts, one living in the Water in the River *Nile*, that springs out of an Egg, no bigger than a Gooses Egg, so comes to vast bigness, growing as long as it lives, when they are young, they are called an *Alligant*; another much less on the Land, and it feeds only on sweet Herbs and Flowers, of whose Excrements Women also makes a Paint for the Ladies Faces, 'tis also called *Skink*. He is cruel in devouring, for when he hath killed his Prey, before he eateth it, he Weeps over it, from which arose the Proverb shedding of *Crocodile-Tears*. *Crocodile* is so called by reason he is the Colour of *Saffron*, he liveth partly in Water and partly on Land, and is in Shape like a *Dragon*, but he hath small Eyes, and very long Teeth, they are like Saws, and lacketh a Tongue, and moveth only the uppermost Jaw, and not the lower one, and hath great Nails, and strong on his Feet, there hath been seen of them above 20 Foot long, the Skin of his Back is unpenetrable, he devoureth not only Men but Beasts.

SALAMANDER

'Tis bred in Fire, it denotes Constancy, he hath that Name, for that he is strong and mighty against Burning; for he Burneth not tho' in the Fire, but abateth and asswageth the Burning thereof; and among all venomous Beasts, he is the mightiest of Poyson and Venom, for if he creeps upon a Tree, he infecteth all the Fruit that groweth thereon, with his Poyson, and killeth them which eateth thereof, Apples or other Fruit, if they happen to fall into any Pitt of Water, the strength of the Poyson killeth them that drinketh thereof, for he liveth in the midst of Flames of Fire, without grief or wasting, and not only because he is not burned therein, but that he rather quenched the Fire. The *Salamander* did *Francis* the French King cause to be engraven on the one Side of his Coin, and he also caused it to be painted in most of his Palaces where he dwelt, very precious.

Unburn'd, cold, unscorch'd, spotted, speckled, fire-quenching, starr'd, star-powder'd, venomous, poysonous, icy.

SCORPION

Pierus in his *Hieroglyphicks*, saith, that if a Man is Pricken or Bitten with a *Scorpion*, let him Sitt, or Ride upon an *Ass*, with his Face towards the Tail of the *Ass*, and his Pain shall pass out of him into the *Ass*, which should be tormented for him, (but the Opinion of the learned is) he that will believe this, he is the Creature that must be ridden, but that the Oyl of *Scorpions* is a

chief Cure against their Stinging is an antient Observation, and 'tis a Rule of Equity, that where the wrong is offered, there the Means should be made, it some what resembles in shape like a *Lobster*.

A P E S or M O N K E Y S.

The Beast shews that the Bearer takes more delight in ridiculous Jestings; then in serious Acting. There be five kinds of *Apes*, which hath four Legs and a Tail, *Isidore* saith, of the which the *Sphinx* is one, the 2d is called *Cercofelicy*, which is a kind of *Apes* having a Tail, the 3d kind of *Ape* is call'd *Cenoccephaly*, which are in all proportion of Body like to the common sort of *Apes*, but in the Face like unto a *Hound*, the 4th kind of *Apes* is called *Satyri*, they are pleasant in Face, and of a merry Countenance, and often moving and playing, the 5th kind of *Apes* are called *Callitricer*; these in the Face have a long Beard, a broad Tail, their young ones whom they love best, they carry before them, and are so impatiently in love with them, that with much embracing and hugging of them, they do often stifle them, and *Pliny* saith, so that which was not look'd on is become the Darling; there are other kinds without Tails, which make themselves worse than *Apes*, *Monkies* or *Baboons*, I mean some sorts of Men by their Actions unseemly.

Toyful, toyish, sporting, gamesome, nimble, active, fantastical, sprightly, counterfeiting, mimick, dissembling, crafty, wise, imitating, moving, mum-ping.

S Y R E N S of M E R M A I D S.

This is a Sea Beast, wonderfully Shapen, where *Isidore* treateth; there be three sorts of *Syrens*, some like Maidens, and some like Fowls, with Wings and Claws, one of them singeth with pleasant Voice, another Shambles, and the third playeth and Sings with her Harp, they please Shipmen and Marri-ners so greatly with their Song, that they draw them into Peril, *Physiologus* speaketh of *Syrena*, saying it is a Beast of the Sea, in Shape wonderful, 'tis from the Navel upwards like a beautiful Maid, and from the Navel downwards like a Fish, this Beast is glad and merry in Tempestuous Weather, and heavy and sad in fair Weather, she causeth Shipmen to Sleep with the pleasantness of her Voice, and sweetness of her Song, and when she perceiveth them to be a sleep, she entreth the Ship, and so useth one of them whom she best likes, as is not fit to be writ, spoken, or scarcely believed.

S Q U I R R E L.

The bearing of a *Squirrel* shews, that the Bearer of this little Beast was careful in keeping the Love and Affections of his Followers and Retainers, and is sure they will stick to him in the time of his Necessity.

Nimble, light-foot, active, stirring, vaulting, leaping, skipping, bush-tail'd.

W E E S E L.

'Tis of a whitish Colour, and is a great destroyer of *Bees*, and eateth up their Honey, this Beast may be born, for the Beast is a lover of Mankind, and defendeth him when he sleepeth abroad, or in the Fields, from the hurt or sting of all venomous Beasts or *Serpents*, for the *Serpent* and *Weefel* are deadly and mortal Enemies to each other.

Slender, fearful, lurking, Egg-fucking, lank belly'd.

FERRET.

F E R R E T.

Is a little Beast as it were a *Weefel*, full Subtil and Ravenous, *Aristotle* saith, that he hateth Horses and Mules, and grieveth them much, but he fighteth against *Serpents*, and for that purpose he armeth himself with eating the Herb *Rue*, as doth the *Weefel*, when he prepareth himself to Fight with the *Basalisk*.

C O N N I E S.

Are fit for Pioneers, the first Bearer of this Beast, seemed to be very expert in Pioning, and lucky in undermining and subverting Cities, &c.

H A R E.

It signifies Fertility and Vigilance, the *Hare* excelleth in lightness of Running and Limbs, and therefore runs very Swift in her Course, and running to hide himself from the Hounds and other Beasts that persue him; Nature giveth to him much Hare under his Feet, that thereby the Flesh of his Feet is not hurt by running, his hinder Legs be longer than the fore ones, which is very needful to rear the Body up, when he flieth for Fear, and it causeth him to be the harder to be taken, when he runeth up a Hill, then when he runeth down in the Valley, the *Hare* saith *Aristotle*, is witty and fearful, and *Harts* and *Connies* are.

The *Hare* is a simple Creature, and reposeth all her safety in swiftness, wherein she useth many Shifts to help her self withal, both to defend her self from the Peril of the Hounds, and to frustrate the endeavours of the Huntsmen; she naturally feareth the *Eagle*, *Hawk*, *Fox*, and *Wolf*, they being her natural Enemies; it is strange which some have written of *Hares*, that their Nature is, for the self same to be sometimes Male, and sometimes Female, such an one also, (as Poets write) was *Tiresias* of *Thebes*, who being a Man, became a Woman, and so continued seven Years, and then return'd again to his former Shape: Afterwards a great Controversy rising betwixt *Jupiter* and *Juno*, whether the Man or Woman were more Insatiate of Venerie, or took most delight therein, he was chosen Arbitrator in the matter, and gave the Garland to *Juno*, and the fair Female Sex in general, as being Invincible in the Encounter of *Venus*.

S H E E P.

They're an Emblem of Utility and Profit to there Country, *Diogenes* writeth thus, that a rich Man without Learning, is like a *Sheep* with a golden Fleece.

The use of *Sheep* and *Goats* are needful to Mankind, for they feed the hungry with Milk and Flesh, and cloath the naked with Wool, and manures the Land with their Urine and Dung; nothing is in their Bodies, but 'tis good and profitable, either for Meat or Cloathing, or otherwise for Medicines.

—That gentle Beast

Whose Udders swell with Nectar, and invest.

Exposed Man with their soft Wool and are

Alive, then dead, more profitable for;

E

The

*The curled bleating Flocks, whose fleecy Loins bear,
 Bearing Burthens;
 The Shepherd's fleecy Train, bleating Charge;
 The pretty Lambs with bleating Oratory
 Crave the Dam's Comfort; fleecy Numbers,
 Fleecy Troops. The Shepherd's skipping Train.*

R A M

*Which whilst they butting stand,
 Raise from their Feet a num'rous Cloud of Sand:
 The Captain of the Fleecy Train,
 Which back retire,
 To come again with more impetuous Ire.*

L A M B.

The holy Lamb is a Typocal Representation of our Blessed Saviour, which is understood by divers; to be that Lamb mentioned in the *Apocalyps* of St. John, and all Christian Churches acknowledge him to be that Lamb of God, that taketh away the Sins of the World.

O U N C E.

His Face and Ears like a Lyon, Body Tail, and Nails like a Cat, 'tis very Pierce, its about the bigness of a small Mastiff Dog.

D O G S or H O U N D S.

As some judge, its thought they take their Names by loud Barking or Opening; *Isidore* saith, that he hath more Wit than any other Beast, for they know their own Names, they love their own Masters, defend their Masters Houses, they put themselves willfully in peril of Death for their Masters, taking also Preys of Game for them, yea, they forsake not their Masters even when they be Dead, as Witness by the Dog or Hound of the Roman *Fulvius* appeared which is wonderful, this *Fulvius* Travelling, by the Way he was murdered by Rogues, Ruffians, or Slaves, that lay in the Way or Road in wait for him (his Hound, for I think it best to term or call him so) seeing his Master dead, he lay by him two Days, whereupon when the Man was missing, search was made for him, he was found dead, and his Hound lying by him, some marvelling to see the Hound lye there by his dead Master, they struck at the Dog, and would have driven him away from the dead Corps, but they could not, others seeing such unusual kindness in the Hound, they pittied him, that he should lye there without Meat two or three Days before, they threw him a piece of Flesh, which the Hound took up, and carried the same, putting it to his Master's Mouth, and would eat none of it himself, though he had forborn from Meat so long before, and at last when his dead Body should be cast into the River (according to the manner of the Romans) the Hound lept into the River after, and endeavoured to hold up his Master so long as he could, and did rather chuse to dye with him, than to live without him.

For certainly as *Isidore* saith, Hounds love the Company of Men most entirely, and may not be without Men's Company, for *Pliny* saith, that amongst Beasts that dwell among us, Hounds and Horses be most loving and gracious.

G R E T-HO U N D.

GREY HOUND.

'Tis one of *Solomon's* four stately Things, his Quality are best known to Gentlemen that love Game, he cannot be termed Trampant. *Pro. 30. 31.*

GREYHOUND.

Is right cruel and fierce in pursuing and taking wild Beasts, and Beasts of the Game, and is full mild and gentle to Mankind, and to tame Beasts, his Nobility and Gentleness is known by the length of his Face, and also by the Breadth of his Chest, or Thinness or Smallness of his Flank, he is best liked when he hath long Ears, and soft long Leggs and small, for they be needful to Cause him to be the more Swift in Course and Running, his Tail is more long and crooked then the Tails of other Hounds, and hath less Flesh and shorter Hair, and more thin and smooth; for if he be Rough or Hairy, he will be too Hot in his Game, and if he be Fleishy he then will Run the worse and heavy.

DOGE called LYCISKE.

As *Pliny* saith, they are Dogs gendered by *Wolves*, and such gend'ring cometh cruel Dogs, thus called gend'ed with *Tygers*, of which engendring is brought forth Dogs very eager and strong: Such Dogs were presented to *Alexander the Great*, by the King of *Jophites* in *India*, who to shew their Courage, Strength and Property, put Four of them on a great *Lyon*, which straightway caught him fast, and when the Keeper of the Dogs would have taken one of them off, he took him by the Leggs to pluck him from the *Lyon*, he would not loose his Hold, no not when his Leggs were cut off with a Sword, but stuck nevertheless unto his Game, and was cut into Piece-meals, till such time as he died, having his Teeth still fastned in the *Lyon's* Flesh, such cruelty Nature had wrought in those Beasts.

HOGG.

A profane Person, an Incapacity to be instructed, Luxurious, Caresses, a Babler.

HEDGHOGG, called an URCHIN.

He denoteth a Man expert in gathering of Substance, and one that providently lays hold on all proffered Opportunities to advance himself: 'Tis a Beast so called for the Roughness and Sharpness of his Pricks on his Back, which Nature has given him instead of Hair which covereth other Beasts: These Pricks be as his Armour or Weapon whereby he grieveth them that attempt to take or touch him; 'Tis a Beast of Wit and good Purveyance, for he climbeth up a Vine, or other Fruit Tree, and biteth off the Branches and Twigs, and when they be fallen down to the Ground he tumbleth himself on them, and so they stick fast on his sharp Pricks, and he carrieth them to some hollow Tree, or some other Hole where he commonly lieth, and keepeth them for his Meat, and for his young ones, tis said that the *Urchin* is Wittey in the Knowledge of Winds changing North and South, for he changeth his Den or Hole (as *Aristotle* saith) when he is aware of the Changing of the Winds. There was sometime one in *Constantinople* that had an *Urchin*, who

who knew by Observation, and warned others thereby, that Winds should turn either to one Point or to the other, and thereby he got great Estimation among his Neighbours, and was looked on as one that could foretel things to come.

Bristly, thorny, prickly, thorn-back, armed.

PORCUPINE

'Tis by some called a *West Country Hogg*, he liveth most on Fruit, he Shooteth forth his Quills when he is hunted, if they strike into the Sinews of a Man, they are poysonous, but that Poyson is expelled by the Blood of the same Beast.

*That carries on his Back a Host of Pikes,
Bristled with Bodkins, arm'd with Awls and Dart;
Like the Stymphalides, on whose Side doth grow,
Both String and Shafts, the Quiver and the Bow.*

*We armed see
With nothing but her own Artillery;
Who seeks no foreign Aid, with her all go;
She to her self is Quiver, Shaft and Bow.*

TORTOISE

By some 'tis termed a *Shell-Crab*, they are so large in the *Indies*, that with a Shell they cover a Cottage, and row in them as in a Boat, with slender Shells on their Heads, their Feet are like Five Fingers or Divisions, a Piece, with Nails on them: 'Tis the Hieroglyphick of an Industrious Housewife who is alway employing herself within her House, in managing those Affairs which are subserviant to the Interest of the Family, as that is always Resident in its Shell; their Enemy is the *Eagle*, and they are Enemies to *Vipers*, *Snails* and *Worms*, when they are thrown on their Backs they perish without Assistance. There is recorded one memorable but pitiful Experiment of the Poet *Aeschylus*, who sitting in a deep Meditation, an *Eagle* thinking his bald Head had been a Stone, let fall a *Tortoise* upon it, and so made a tragical End of that noble Tragedian.

Shell-housed, slow-paced, tardy, crooked, Vaulty, hollow, big-belly'd, Torture.

SPIDER

They are of an Honourable House, for she taketh hold with her Hands, and is in King's Palaces, by all it signifies Prudence, Fortitude, Providence, Labour, Unity and Nobility, whilst the sloathful is cloathed with Raggs, and he that's Industrious in his Calling or Business shall stand before Kings.

It signifies Unity and Nobility, she is Born free of the *Weavers Company*, she studieth not the *Weavers Art*, she weaveth Ginns and dilateth, contracteth and knitteth them in form of a Net, and with the Threads she draweth out of her Body, she repaireth all Rents and Wracks of the same: By the *Spider* we understand, a painful and industrious Person, always occupied in some honest and necessary Business, a Man careful of his private Estate, of a good foresight in repairing of small Decays and preventing of Wrecks and Laws;

*Laws like Spiders Webs are wrought,
Great Flies escape, but small are caught.*

Weaving

Weaving 'tis said was the Invention of the *Egyptians*, and *Arachne* was the First Spinner of *Flax* Thread, the Weaver of Linnen, and knitter of Nets. *Pliny* noteth, but it seemeth that these Arts were at first learned by the Imitation of Silk Worms, *Spiders* and the like, whose subtil Works no Mortal's Hands nor Shuttle can reach.

*Industrious Spinster, that weaves the waving Tiffany;
That on high Rafter's lays her thin-spun Net
To catch the buzzing Fly;
That weaves her own Lawn hanging Canopy.
Ingenious Spinner, twining with her Feet
What from her Bowels comes.
To twine the carded Wool,
The carded Wool,
With following Twine their busy Fingers pull,
And with soft Murmures draw the teased Wool
From their small Spindles, twirl the twining Thread.*

SILK-WORMS,

*Those little Weavers that their Task so ply,
And work so fast on Leaves of Mulbery:
The Persian Worms, whose weary Summer Toils
So long hath been the rustling Courtiers Spoils.*

CAMELION.

'Tis a little Beast of a marvellous Hew, for as the Air changeth, so doth he into the same Colour, this of all others is the most-fearfullest, yet he will not Start, he is Enemy to the *Goshawk*; some Authors affirming it to be the least of all Beasts, which breeds Eggs or Spawn, it changeth it self into any Colour that 'tis set on, except white or red.

FROG.

Is the Heiroglyphick of an Embryo; for this opening its Vail of Mud, and wanting a proportionate Heat to digest and fashion it into Shape and Feature, it shrinks back into its Bed of Slime, and there remains the imperfect Moiety of a Creature.

TOAD.

The Bearing of a *Toad* doth signify a hasty and cholerick Man, that's easily stirr'd up to Anger, whereunto he is naturally prone of himself, he having an inbred Poyson proceeding from his Birth.

VIPER.

Paricide, Prudence and Subtility.

WASP.

A common Barretor, or Disturber, or like a blood-sucking *Horse-Leech*, or a Bum-Bailiff, or worse than a common Constable.

A S P, or L I Z A R D.

The *Asp*, when she is charm'd by the Enchanter to come out of her Den, by Charms or Conjurations, she, not willing to come forth, layeth one Ear close to the Ground, and the other she stoppeth, and covereth close with her Tail, and so she heareth not the Voice of the Charmer, charm he never so wisely or sweetly, neither cometh out, nor is obedient to him.

P I S M I R E, or E M M E T.

Is the Emblem of a Man of great Labour, Wisdom and Providence in all his Affairs, and of a pregnant and ready Memory, Prudence and Fortitude.

*Industrious grain-supporting Crew,
Which by Troops haste from their hollow Cells,
To get in Harvest, graving where they're gone;
Their Diligence, e'en in a Path of Stone,
The lustiest Swarms for their Provision range.
The Sick and Old wait at their thrifty Grange
To unload the Burthens, and lay up the Store
In their great Garner, biding yet before
Of every Grain, lest kept so warm below,
Amid the World, it after sprout and grow.*

*The little Patern of great Pain,
Loads in her Mouth her Load of Grain.*

*The thrifty Ant,
In Plenty hoards for Time of Want.*

G R A S H O P P E R.

Providence, Labour and Musick: They do fly with Wings made like Pellicles or fine Skins. There is a Proverb on them, *You that sing all the Summer may shake your Heels in the Winter.* Grasshopper and Swan were the Hieroglyphicks of Musick, and therefore they were dedicated to *Apollo*, who was Patron and Protector of them.

C A T, or M U S I O N.

Token of Liberty. 'Tis an Enemy to *Mice* and *Rats*, and 'tis call'd by the *Greeks* a *Cat*, by reason 'tis sly and witty, and for that it seeth so sharply that it overcometh the Darkness of the Night by the bright Shining of the Eyes. 'Tis in Shape of Body like to a *Leopard*, and hath a great Mouth: It doth delight much in the Enjoyment of its Liberty; and whilst they are young they are swift, pliant and merry. They make a strange ruful Noise, when two of them are about to fight together: 'Tis a cruel Beast when it is wild, and when thrown from any high Precipice it falleth on its Feet, and never is hurt, therewith: When it has a beautiful and fair Skin, he seemeth to be proud thereof, and then it goeth about to be seen, and to be admir'd of others.

D O G.

D O G.

Shews that the Bearer not only loved his Pleasure abroad, but also minded his Profit. They are domestical. The *Dog* is the Emblem of Loyalty, and Friend in Adversity, and a grateful Mind, in Virtues like some Men. The *Dog* and the *Goose* were the Hieroglyphicks of Vigilance, and therefore by the *Egyptians* devoted to the *Moon* as Protectress of the Night, which was by their Alarms secur'd from Danger and Prejudice.

E R M I N E.

'Tis a little Beast of a pure Nature; 'twill rather stand still to be taken by its Pursuers, than to foul its Feet. Its Skin is for the Garments of Nobles; 'tis called in *Latin*, *Mus Armenia*; 'tis less than a *Weesel*; 'tis bred in the Woods of *Armenia*.

The first that ever did wear *Ermine* in his Royal Robes was (as I read in an old Work of Armory) *Laomedon* King of *Old Troy*; he taught *Priamus* his Son to wear the same, who being King in the Time of the War, and the long Siege of the City of *Troy*, was ever seen when he came into the Field, or when he enter'd into Battle, to wear the said noble Fur of *Ermine* in his Cloak upon his Armour; his eldest Son also, *Hector* by Name, was always seen, in Place of his Father, to have upon him that Mantle, or Cloak, furr'd with *Ermine*, and in that he kill'd many noble Men of the *Greeks*; wherefore the *Grecians* ever said it was King *Priamus*, because he only in the Field did wear the same. Then the Nobles of *Troy* ordain'd for *Hector* another Apparel, differing much from his Fathers, that the *Greeks* might perceive that there was another noble and stout Warrior in *Troy* besides King *Priamus*. They used not this Apparel but in Time of War, because they were as little as Cloaks, and being not long or heavy, did nothing hinder them in fighting; therefore they were called Coats of Arms, and of Nobility; for they were very pleasant to the Sight, and to be seen very far off, being all white and black: And some Writers affirm, that the first Arms were of *Ermine*, and that King *Priamus* was the first that bear them; alledging further, that after the Destruction of *Troy* there came a Nobleman of the Stock of King *Priamus* into *Britain*, and did there inhabit, and therefore the Duke of *Britain* beareth *Ermine*, because (say they) he cometh of that Stock that first inhabited that Country, and was the first Lord thereof. And so I gather, that the first bearing of *Ermine* in Coats of Armour was invented at the Siege of *Troy*, altho' the ordering thereof was not in so goodly a Manner then as now in these our Days.

F O X, or R A Y N A R D.

A *Fox* proper and standing on a Sword in Fess, it was laid unto *Lysander*, once King of *Lacedemonia*, for a Reproach, that he got more by Subtilty than by any Martial Prowess. He smiling, said, *When a Lion's Skin doth not avail, a Man must tie a Fox's Tail to it.*

Two *Raynards* counter-saliant in Bend, the Dexter surmounted of the sinister fatter Way; these are somewhat like unto *Sampson's Foxes*, that were tied together Tail to Tail by their Tails; and yet these two agree. They came into the Field like two Enemies; for they meant nothing less than to fight, and therefore they pass by one another like two crafty Lawyers which came to the Bar, as if they meant to fall out deadly about their Clients Cause; but when they have done, and their Clients Purles well spung'd, they then

are better Friends than ever, and laugh at those *Geese* that will not believe them to be *Foxes* till they (to late) find themselves *Fox* bitten, and laugh'd at by them.

B A T T.

'Tis a winged Mouse, 'tis given to Men of quick and secret Execution, bringing his Statagems to pass in the Night, they are the Ensigns Armorial of the Kingdom of *India*.

R A R E-M O U S E.

Of *India*, this little Creature doth partake both with Beast and Bird, in such nearness of Resemblance to either of them, as that it may with reason be doubted of which Kind he is of, by Occasion whereof they taketh Advantage in the Battle between Beast and Birds (mentioned in the Fables of *Aesop*) to flutter aloft above them to behold the Event of that dangerous Fight, with a Resolution to incline to the strongest Party, of all Birds (according to *Pliny*) this alone bringeth forth its Young alive, and none but this hath Wings made like *Pellicles* or *Thin-Skins*, so is she the only Bird that suckleth her Young with her Paps, and giving them Milk.

R A R E-M O U S E.

The bearing of this Creature shews, that the Bearer having small Means or weak Power either of Nobility or Fortune, or yet stored with Pregnancy of Wit, hath nevertheless stepped up so suddenly, as he seems not to be supported by the Earth, but to be elevated above the same.

B E A V O R.

'Tis somewhat like to an *Otter*, 'tis also called, a *Fiber* or *Castor*, they are both *Amphibious* Creatures, the *Beavor* hath only his Tail fish, and therefore keeps that Part in the Water, the hinder Feet are whole like a Duck or Goose's Foot, by which they swim withal, their Heads has short Ears small and round, their fore Teeth very long set like a Rabbit, the fore Feet like a Dog, so they swim with the one, whilst they prey with the other, the Tail is covered over like the Scales of a Fish, he liveth both on Land and in Water, he maketh his Den or House with wonderful Craft in the Brink of Rivers and Waters, when he is pursued he biteth off his Stones, and layeth them in sight of the Hunter, by Way of ransoming his Life, they being wonderful rare in some Sorts of Medicines.

S E R P E N T.

We read that *Iphoclas* Son of *Alcmena*, born with *Hercules*, both at one Birth, but *Hercules* was gotten by *Jupiter*, and *Iphoclas* by *Amphitrion*; that when two *Serpents* came to the Cradle to *Iphoclas*, they slew him, and after coming to the Cradle of *Hercules*, he took in each Hand one, and slew them. Their Venom or Poison hurteth more in the Day than in the Night, some of them is of very great Quantity, for as *Magestines* writeth, there be huge *Serpents* in *India*, that they swallow and devour all whole, both *Harts* and *Bulls*.

In

In *Italy* in the time of *Claudius Cæsar* was a *Serpent* slain, and in his Body was found a whole Child. *Alexander* the Great in his Epistle which he wrote to his Master, reporteth that he saw there Crested *Serpents*, some having two Heads, and some three.

The *Serpent*, for that he deceived our first Mother *Eve*, was cursed of God above all Cattle, and above every Beast of the Field, and therefore upon his Belly shall he go, and Dust shall he eat all the Days of his Life.

The *Serpent's* Head being struck or cut off, yet if there be but the length of two Fingers, 'tis said it liveth. No Beast moveth the Tongue so quick as doth the *Serpent*, so that by that Means he seemeth to have two or three Tongues, when indeed 'tis but one.

A S N A K E

With his Tail lodged in his Mouth, did amongst the *Egyptians* represent the Year.

*Two gliding Snakes extending
Their speckled Breasts, and flame Main all bending,
Above the Main their ugly odious Tail,
And Backs with fearful Folds do wrigling trail,
Their gogling Eyes flashing forth Blood and Fire,
Their hissing Mouths, sharp Tongues do Stench expire
The scaly Monster rowling on the Sand:*

In Spacious Windings

*The several Snakes that out of Lybia's slime
Are bred, might all have been combin'd in him,
Nor Cold Medusa's Head had all the Blood,
In one Place fain produce a greater Brood;
Whose speckled Belly with more Spots is deckt,
Then various Theban Marble takes, Ennamell'd Skin.*

*Which hissing from his Den appears,
Amazing both at once the Eyes and Ears;
Fire from his threatening Eyes, like Lightning shot,
And Stygian Blasts exhal'd from his dire Throat.*

A D D E R.

There is a natural Antipathy betwixt Women and *Serpents* of all Kinds, in which literal Sense, that was verified which God promised, *that there should be Enmity betwixt the Woman's Seed and the Serpent's*: Though a Spiritual Enmity betwixt Christ and the Devil (that old Serpent) was principally foretold. The *Serpent* is very prudent and subtle, either to hurt others or to save himself, but his especial Care is to defend his Head, knowing that Part to be the Principal, and withal the weakest. A *Serpent* nowed may seem to be one of the Locks of that Monstrous Dame *Medusa*, every Hair of whose Head was said to be a Snake; and indeed *Albertus* saith, that the Hair of Women taken at some Seasons and laid in Horse Dung will become very venomous *Serpents*, which some have supposed to befall that Sex, for the ancient Familiarity at first with that accursed *Serpent*.

H O U S E - S N A I L.

Signifies that much Deliberation must be used in Matters of great Difficulty and Importance.

A Snail and a Hare.

They made a Match to run a Race, and after setting out, the *Hare* being too confident of his Swiftneſs in running, he lay down and took a Nap by the Way, and so sleeping too long whilst the poor *Snail* with his continual slow Pace got before the *Hare*, and so won the Prize.



Birds in Heraldry denotes Activity and Celerity : Wings are Hieroglyphicks of Celerity, Protection, Defence and Sanctuary, Cognizance of Nobility, and the Pens Property.

LION and EAGLE.

KING *Alexander* the Great, when as he hunted in a great Park in the Country of *Basaria*, that had not been hunted in during the Time of four Men's Ages, he killed four thousand Wild-Beasts therein, amongst them there was a *Lion* of huge Bigness that came running towards him, whom he did not only receive, but kill'd him with one Stroke ; such was the Prowess and Strength of so Mighty and Puissant a Conqueror, over whose Head also at the Battle he fought with *Darius* at *Arabella*, there was seen an *Eagle*, which neither fearing the clashing of the Harness, nor the crying of those that were a dying, did still fly in the Air directly above him, nay over his Head, which did show a certain Token of Victory, and so therein came to pass, and therefore the said King *Alexander* might rightly assume to himself the Bearing of the said *Eagle* and *Lion* in the best Manner they could be devised or sett forth, as agreeable to his Worthiness and Honour. *Upton* writeth, that the same Day that *Alexander* the Great was born, there sat upon the House of his Father two *Eagles* signifying unto him (saith he) a double Empire of *Europe* and *Asia*, and since that time the *Eagle* has been born with two Heads, which is now called the Imperial *Eagle* ; and an *Eagle* with but one Head, is called display'd, but if there be more than one *Eagle* in one Coat of Arms, they must be call'd *Eaglets*, which are young *Eagles*.

EAGLE

He is strong, Bold and Hardy, for passing the *Eagle* display'd with Two Heads, after the common Opinion, became to be Born in Standards, Ancients and Banners, in *Charles* the great's time ;

Extract of a Letter from *Calix*, dated August 8, 1723. The Vice King of *Mexico* who came on Board the *Argo* Ship, brings to the King of *Spain*

a dead *Spread-Eagle*, who was Shot through the right Wing and Side by a *Spaniard*, as it was following a *Falcon* near a Place call'd *Guaxaca*, the Consort of it fled away, this other was immediately carried to the Bishop of *Guaxaca*, who sent it to this Vice King 80 Leagues to *Mexico*, it remained four Days alive, the Vice King order'd about 500 *Indians* well skill'd in Game to ply all the Country for the flown *Spread-Eagle*, and promised a Hundred Pieces of Eight, to the Person who brings it alive. This is a young Bird not bigger then an *midling Turkey*, but of the common Colour of an *Eagle*, but of a large Breast and Shoulders then ordinary, out of which springs two Necks, seven or eight Inches long; asunder on each Neck there is a perfect Head of an *Eagle*, neatly proportioned to each other, save that the right Head has the Beak something Stronger and Sharper towards the Extremity; it was seen he watched with one Head, whilst he fed and preyed with the other, and used both eitherway; it has his Feathers on still, except what fell off from the right Head and Neck thro' the Mismanagement of the Person who endeavour'd to cure it. The right Head faces thro' his Blunder to the left Side, otherwise it would form as it lies in the Imperial Arms. As no History makes mention of such a Bird, the Admiration is very great, it having always been supposed, that the *Eagle* was first painted with two Heads on the Division of the *Roman Empire*, without any Intention to allude to the Reality of such a Creature. It made so much Noise in *America*, that the *Notary Publicks* liv'd on the Attestations taken of it some Weeks. To the Fact of this I can add, I had the *Eagle* in my Hands, and stood the Examiner of it for fifty Gentlemen, until *Patinho's* Surgeon came into the Hall, and then I deliver'd it to his better Judgment.

The *Eagle* is King of all Birds. He signifies in *Heraldry*, true Magnanimity and Fortitude of Mind: He never seeks to combat with small Birds, but with his Equals: He is the freest of all Fowl; for when he hath Prey enough, he giveth Part thereof to his Resorts or Guests; but if he hath not enough, he putteth 'em to their Choice whether they will flee from him, or feed him: He is brightest of Sight of all Fowl: He sometimes kills his young ones, he having a Jealousy they are not his own; and denotes Honour, Labour, Industry and Diligence.

Eagle, when he wanteth his Prey, he gathereth much Dust in his Feathers, he then doth without Fear set himself just on the Top of the Head, between the Branches of the *Stag* or *Hart*, and then shaking, or rather beating his Wings, that the Dust falleth into the Eyes of the *Stag* or *Hart*; by that Means they are perfectly blinded with the Dust, 'till at length the Beast falleth headlong down from the Top of some high Hill, or Rock, or Precipice, and so becometh a Prey to the *Eagle* by breaking his Neck. Thus Industry, Labour and Diligence are to be used when Difficulty, weighty and great Matters are to be overcome.

Eagle, when in Years, his Eyes grows dark, and he's dim-sighted with Heaviness of his Wings and Feathers; and against those Evils, Nature teaches them by Kind to find out a Well, or deep Springing Water, and when found, she then flyeth up into the Air, as far and as high as she can, till she finds herself very hot, both by her Flight, and by the Heat of the Sun, so that thro' that vehement Heat, the Pores of her Body be open'd, and her Feathers chafed well, she then falleth suddenly headlong down into the Spring or Well, and there her Feathers is refresh'd and chang'd, and the Dimness of her Eyes is thereby purg'd and purify'd away, and thus she recovereth her pristine Vigour and Strength.

The *Eagle* call'd *Almador*, is quick and sharp of Sight: She taketh her young Birds, when on Wing, and directeth their Sight full against the Sun, which

which if they do not steadfastly behold, she forthwith beateth or chastizeth them; and if she perceive any of their Eyes to water, looking against the Sun, that Bird she killeth as tho' it were not her own Kind, and the Bird that steadfastly beholdeth the Sun, and whose Eyes does not water, him she loveth, liketh and feedeth.

Eagle, Valaria, is the least, but 'tis the strongest; 'tis black of Colour.

Royal Eagle, is of Colour reddish; but 'tis rare to be seen.

Eagle, Halioelos Pygorges, hath a whitish Tail.

Black Eagle, is most noble.

————— *the Bird that bears*

Jove's awful Lightning in her Golden Fears.

Jove's Fowl, that in her Talons bears

Impetuous Thunder—————

Jove's winged Armour-Bearer, Jove's feather'd Squire,

The Imperial Airy People's King

That cleaves the Clouds, and bravely bold doth think,

With firmer Eyes, to make the Sun's Eye wink;

That dares the brightest Radiance of the Sun:

The Bird that fix'dly can oppose her Eyes

Against the proudest Light in all the Skies:

The Princely Bird, that thro' the azure Skies,

At Jove's Command, with fiery Lightning flies:

Of all the winged Crew ordain'd the Head,

*For faithful Service in his Ganymede: **

The Birds that change their aged Plume,

And a new Age with newer Wings resume.

Sea-Eagle, or Ospray, or Ossifrage.

He preyeth on Fish. 'Tis said one Foot is like a *Duck* or *Goose's* Foot, to swim withal, and the other is like an *Eagle's* Foot, or Tallon, to prey withal. 'Tis a Kind of *Eagle*, having so strong a Beak, that therewith she breaketh Bones, and is therefore call'd a Bone-breaker. They never are painted in Arms without a long Bone, or Thigh-Bone, in their Tallon. This Bird, called *Ospray*, is of such Whiteness on his Body and Wings, that when he hovereth over any running Water, or fresh Pool, all the Fish therein turneth up their Bellies, and so he taketh his Prey. He is taken to be a Kind of an *Eagle*, that haunteth about the Sea.

GRIPE, or VULTURE

'Tis a Fowl very ravenous, and a great Devourer of Carrion. He hath a huge Body, much larger than an *Eagle*, which causeth him to be slow in Flight, whereof also he taketh his Name; but he is of a very sharp Sight, and therefore seeth his Prey afar off. He most desireth to feed on Man's Flesh above all other Birds; and has a singular Wit given him by Kind, he knoweth the Death of Man, prognosticating the same certain Days before. There be some that has writ marvellously of him; that is, That in the Time of War, seven Days before any Fight, he doth smell the Place where the Battle shall be, and joyneth himself to that Party which he thinketh shall die of the

* *Ganymede*, Son of *Tros*, King of *Troy*, who was found to be snatch'd up by an *Eagle*, and to be admitted *Jupiter's* Cup-bearer in the Room of *Helo*. He is the Sign *Aquarius* *Hygin*.
Sword;

Sword; and therefore the Kings in old Time had their Diviners and South-sayers, which with great Diligence did behold the Eyes of those *Gripes*, or *Vultures*, marking to what Part they did turn their Flight, by which they did foreshew who should die in the Battle. *St. Ambrose* writeth, That the *Gripe* doth conceive without the Seed of a Male, and is gender'd without Conjunction, and that he liveth an Hundred Years, and when he draweth to extreme Age, the over Part of his Bill groweth so close and crooked over the under, that he cannot move it to take his Meat, and so dieth at last for Hunger; for he doth not sharpen his Beak upon a Stone as the *Eagle* doth.

Greedy, ravenous, presaging, devouring, slow-wing'd, gluttonous, ill-boding, predictionous, ominous, raving, Carcase-hunting.

A S Y C O P H A N T.

'Tis a Bird so call'd. 'Tis a false Accuser, a Bearer, an Informer, a Tell-tale, a Pick-thank, a Trapaner, or false Dealer, or Deceit, or a false Accusation, or a slanderous Information, or knavishly slanderous.

G R I F F I N.

It signifies Jurisdiction both Ecclesiastical and Civil, it being composed of a *Lion* and an *Eagle*. It denoteth Vigily and Life, by the *Eagle* Part Jurisdiction in Ecclesiastical Affairs, by the *Lion* Part Political Government; it denoteth its Celerity, its Beak its Tenacity, its Talons its Fury and Rapacity. Its standing upright is term'd *Sergeant*. 'Tis said he keeps on the *Hyperborean* Mountains, where are precious Stones, Smaragds and Jaspers, and suffereth them not to be taken away. He is twice as big as a *Lion*. He is a great Enemy to the *Horse*, and is of such Strength that he is able to take up a *Horse*, and a Man in Armour on his Back. His Talons are so great and large, that there is Cups made of them to set on the Tables of Kings and Princes.

F A L C O N.

It shews that he which bore it first did eagerly pursue, vex and molest poor silly Creatures; and may likewise be taken for speedy Performance in any Business: 'Tis the Emblem of the Soul for its Faithfulness, Vivacity, Celerity and Quickness of Sight.

Isidore saith, 'tis a Royal Fowl, and desireth Prey, and coveteth to sit on the sinister Fist of him that beareth it. 'Tis a gentle Bird, and hath little Flesh on its Body, but greatly stored with Feathers. *Aristotle* saith, It is the more lighter to fly.

The *Falcon*, if it fail of its Prey at the first Sight, it flieth about in the Air as it were for Shame, and then it cometh to its Lord's Fist, or Hand; for it looketh on it self as if it were overcome, and not kindly born, if it take not the Fowl that it flyeth after.

G O S S - H A W K.

This is a Royal Fowl, and is armed more with Boldness than with Claws, and as much as its Kind taketh from it Quantity of Body, it rewardeth it with Boldness of Spirit, this Fowl, above the Rest of that Kind, is most desirous to take other Fowls

H

The

The *Arabian P H O E N I X*

'Tis the Maiden Majesty, Emblem of our Resurrection: Her Feathers of Gold is the Symbols of Eternal Glory. She is the Embalmer of her own Body.

Which makes one narrow Room
Her Urn, her Nest, her Cradle and her Tomb.

In *Sampson Agonistes*, p. 55 and 56, from *Milton's Paradise regain'd*.

Like that self-begotten Bird
In the Arabian Woods embost,
That no Second knows, nor Third,
And lay e'er while a Holocaust. *
From out her ashy Womb new teem'd,
Revives, re-flourishes, then vigorous most
When most unactive deem'd,
And tho' her Body die, her Fame survives,
A secular Bird Ages of Lives.

* i. e. A whole Burnt-Offering.

'Tis a Bird of *Arabia*, and is so call'd (as *Isidore* saith it liveth above five hundred Years; and when she perceiveth her self so aged, she gathereth the Twigs and dry Branches of sundry sweet-smelling Trees, and maketh thereof, as 'twere, a Nest, and turning her self thereon towards the Heat of the hot burning or scorching Sun, she clappeth her Wings so vehemently that she kindleth a Fire about her, burning her self, and so another rises from her Ashes.

Alianus speaketh of this Bird, and saith, That when the High Priest *Onias* had builded a Temple in the great City *Heliopolis*, in *Egypt*, according to the Form and Likeness of the Temple in *Jerusalem*, and on the first Day of *Easter*, when they had gather'd much sweet-smelling Wood, and set it on Fire upon the Altar to offer Sacrifice; even there, in all Men's Sight, came suddenly such a Bird, and fell into the middle of the Fire, and was there consumed to Ashes; and the Ashes remaining some Time, they were diligently and carefully kept and preserved by the Command of the High Priest, and within three Days, from those Ashes was bred a little Worm, which in some short Time took the Shape of a Bird, and at last did fly away into the Wilderness.

P E L I C A N

'Tis a Bird of *Egypt*: She fervently loveth her Young; but when they begin to grow haughty, and ready to fly, they smite her that takes care of them, and attempts to beat her on the Face and wound her, and she beats them again and killeth them, and after three Days she mourneth for them, and then she striking her self on the Side till the Blood comes out, she sparkleth her Blood upon their Bodies, and by Virtue thereof they revive again.

The *Pelican* denotes the Bearer was diligent in the Education of his Children in Learning: She is the Hieroglyphick of natural Affection; for when her young Ones have been bitten by *Serpents* that secretly invade their Nests, she launces her Bosom, and with that purple Balam that streams, from that open'd Shuice, not only expels the Venom, but likewise cements and cures the Wounds inflicted by those noxious Adversaries. Indeed Heresies are the *Serpents* which are engender'd by the Mud of unsavory Opinions, which being prick'd by the Pens of orthodox Writers languish away, and find their Fate in an early Sepulchre. She is the Emblem of our Saviour's Death, by shedding his most precious Blood when on the Cross for Man's Redemption, or for

us his young Ones. Her Motto is, *Pro rege & pro grege.* It signifies four Duties of a Father to his Children, viz. Generation, Education, Instruction and Example.

HERON.

Signifies Tempest: She maketh her Nest on high Trees, and hath a natural Hatred to the *Hawk*; for they both skirmishing on high in the Air, they try which shall fly highest, or which can exceed the other. If the *Hawk* gets uppermost she overthroweth the *Heron* by Violence, and killeth her; but if the *Heron* do get above the *Hawk* she defileth her with her Excrements, and killeth her; for her Dung is Poyson to the *Hawk*, and rotteth her Feathers.

O W L.

She is called in most Parts of *England* a *Hullard*; she hath that Name of her Voice. She is a wild Bird, charg'd with Store of Feathers, and seeth more clearly by Night than by Day, and she is strong and able to resist her Enemies, who cannot abide her for her Shape, Song and frightful Countenance. When She is assail'd by any other Bird, she, lying on her Back, defendeth her self with biting and scratching. She is a Friend to the Husbandman, in killing *Mice*, *Rats*, and other Vermin, which otherwise would destroy his Corn in the Barn.

'Tis the Hieroglyphick of Death, a prudent Man, vigilant, and of an acute Wit. In Armoury it denotes Prudence, Vigilancy and Watchfulness by Night. It shews also melancholy Temper in shunning Company, and loving Solitariness. 'Tis the skrieching Harbinger of Death; 'tis *Minerva's* sacred Bird, and was born by the ancient *Athenians* for their Armorial Ensign.

PARTRIDGE.

Emblem of Charity.

ROBIN REDBREAST.

Emblem of Solitude.

B E E S.

*The Poor dig the Mines, the Rich get the Money,
Bees suck the Flowers, and others eat the Honey.
Sheep bear the Fleece, and others wear the Wool;
and some plant Vines, and some the Grapes do pull.*

Making Honey was the Hieroglyphick of a Prince managing, the Ministration of his Kingdom, and publick Affairs. They are a Monarch People, obedient to their Prince in artificial Contexture. The Wise Man saith of the *Bee*, she is the least of Birds; but she is of so much Virtue, for she provideth both Honey for Pleasure and Profit, and Wax for Thrift. *Bees* have three Properties of the best kind of Subjects: *First*, they stick close to their King; *Secondly*, They are very industrious for Livelihood, expelling all idle Drones; *Thirdly*, They will not sting any but such as first molest, or provoke them, and then they are most fierce.

Gad Bees, or the Horse-Fly.

In the *Summer* time they do grievously vex Cattle, having (as *Alianus* saith) a Sting both great and stiff. These are of the Nature of common *Barretors*, *Pettifoggers*, *Snaps* and *Sollicitors*, who are ever disturbing the quiet State of their civil and quiet Neighbours; nay, they are worse than *Bums*, *Catchpoles*, and such-like Vermin as the common *Constables*, or the *Limbs of Hell*.

F L I E S.

Is Impudence and Obstinacy, an Inexpugnable, indocility.

Bettle, or the Holy Beetle.

Which an old *Egyptian* durst not tread on; by some 'tis called a *Dundle-Doe*. When it has a mind to bring forth (says one) it takes the Excrements of an *Ox*, which having wrought into small Pellets, round as a Ball, it turns them about from *East* to *West*, it self in the mean time (as if she intended to summon great Nature to these Travels) turneth her self to the *East*.

The Bird *Ibis* or *Icbneumen*, or the *Ægyptian Rat*.

Were by that People represented as the Hieroglyphick of Safety and Preservation; for the first by pricking him with sharp Feathers, those various *Serpents*, which are the Progeny or Product of the Mud of *Nile*, caused them to expire and die; and the last, by rolling it self in Sand, and gliding into the Belly of the *Crocodile* whilst it is engag'd in Sleep, and its Jaws are open, corrodes and gnaws out its Intrails, and becomes to that amphibious Monster both Punishment and Executioner.

S P H Y N X.

'Tis a kind of *Ape* with a Maiden-Face, a Pair of Wings, and a long *Serpentine* Tail. It denotes a Man of a cunning Genius, and full of Inventions, but tyrannical in his Actions. Some understand it to be an *Amazonian* Woman, but an eminent Robber, infamous for her Rapine and Effusion of Blood, who lurk'd amongst inhospitable, and almost inaccessible Rocks, who with a collected Body of Out-laws made frequent Excursions from the Hill *Sphynus*, upon the *Thebans*, and at last was destroy'd by *Oedipus*, the *Theban*; for it was he expounded the Riddle.

K I T E.

Is available against the *Scorpion*. It signifies Navigation.

P E A C O C K.

He is so proud, that they write of him that he swalloweth up his own Excrements by reason he envieth Mankind the Use of them. Indeed they which are most proud are generally of such fluttish and dirty Qualities; and such is the Quality of many of our Dames, who being painted and richly attir'd cannot keep within Doors; but being undress'd, and in their own Colours, or Dis-habilly, they are loth that Mankind should see them.

S W A N.

S W A N.

It denotes a learned Man, and one that knows how to contemn this Life, and die with Resolution and Comfort, it delights much in Musick; Seamen when they are in Peril of Shiprack, take it as good Luck to meet with *Swans*, when White it denotes Sincerity, it sings its own Epitaph before its Death; 'tis the Hieroglyphick of a Musical Man, or One like *Solon*, that counts none happy till his last End, rejoicing at the End of all Calamities; 'tis the Muses Bird, she is dedicated to *Venus*.

*The Swan doth tune with Mournful Breath,
Most pleasant Metres before his Death:*

He is a gentle and quiet Bird, his Mortal Enemy is the *Eagle*, and 'tis consecrated to *Apollo*.

*Which claps her Silver Wings,
And in the Sedges of Meander sings,
Which many a Day.*

*On the Streams swelling Breast hath had its Play.
And on the panting Billows bravely rides,
Whilst Country Lasses walking on the sides;
Admire her Beauty, and with clapping Hands,
Would force her leave the Streams, and tread the Sands.
That add harmonious Pleasures to the Streams,
Ruffling their Plumes, come gliding on the Lake.*

*The Air resounds the Motions of their Wings
When over Plains they fly in order'd Ranks,
To sport themselves upon Caysters Banks.
That on Caysters Bank when Death doth come,
Doth sweetly sing an Epicedium.*

*That sadly sings,
Her Mournful Dirge to the Silver Springs;
Which careless of his Song, glide sleeping by,
Without one Murmur of kind Elegy.*

D O V E.

'Tis the Symbol of the Church, quick Intelligencer, Constancy, Innocency and Purity; of the Natural Properties of the *Dove* (*Isidore* writeth) that the *Dove* is the Messenger of Peace, which he brought between God and Man, as the *Olive Leaf* he brought in his Mouth into the Ark to *Noah*, as plainly appeareth in *Genesis* VIII. v. XI. Our Blessed Saviour bid his Apostles (when he sent them out to preach) to be wise as *Serpents*, and harmless as *Doves*. *Ambrosius* saith, the *Dove* is Mild and Meek, clean of Kind, Plenteous of Encrease, Friend to Company, and forgetful of Wrongs; for he saith, when their young Ones be taken away from them, they mourn not, for the Hope they have to get more. *Aristotle* affirmeth, that the *Dove* is fearful, and nicely curious, for when she taketh Time of Consideration of her Flight; the Arrow arresteth her for being too tedious or long time of Deliberation. *Ambrose* saith, that in *Egypt* they are taught to bear or carry Letters from one Province to another. *Mahomet* that great Imposter or false Prophet taught a *Dove* to stand on his Shoulder, and to eat Meat out of his Ear, by which he deceived the poor silly People, that counted him for a God. The Evangelist St. *Matthew* ch. X. v. XVI. does write, That our Blessed Saviour Jesus Christ was baptized by John the Baptist, he coming out of the Water, did pray, and the Heavens were opened, and the Spirit of God, the Holy Ghost descended

scended upon him, and came down from Heaven in bodily Shape like unto a Dove: And the Voice of God the Father was heard from Heaven saying, This is my Beloved Son, in whom I am well pleased. Luke ch. III. v. 22. For the Dove as *Isidore* saith, forgiveth all Wrongs.

G E E S E

They which have been diligent Searchers of the Nature of Things which have Life, write, that there be certain Birds and Beasts, and other Things lacking Reason, which save their Lives through great Silence, like as *Geese* do; which leaving the East Coast for the great Heat there, and flying into the West Parts where the Sun goeth down; when they begin to fly over the Great Mountain *Taurus*, which aboundeth with *Eagles*, they fearing those Ravenous Birds, they stop up their Beaks with little Stones, lest the Violence of their usual and accustomed Crying should break out, and be heard by the *Eagles*, whereby they should be in Jeopardy of their Lives, but after they (with great Silence) have flown over the Top and Height of the said Hill, they let fall their Pebble Stones, and so they escape away with more Safety, with their Noise and loud Voices through the height of the Firmament. Hereby we are taught to keep Silence, and to premeditate what we are to speak to any, and to take good Heed it be spoken in convenient Time and Place; for as the common Proverb is, *the Word spoken cannot be called back again*. *Aristotle* among many other Things which he taught his Disciple *Celistshenes*, when he sent him to King *Alexander* the Great, this above all Things he enjoined him to.

Geese saith *Isidore*, doth declare manifestly the Watches of the Night, thro' their constant Crying, and no Bird perceiveth the Smell or Scent of a Man as doth the *Geese*, which of Old Times was well known to the *Romans*; forasmuch as when the *Frenchmen* laid Siege to the Capitol of *Rome*, they within being a-sleep, the Capitol had been taken by Surprise, had not a certain Number or Flock of *Geese* perceiving the Enemies, cry'd out, as their usual Manner is, wherewith the *Romans* awaked, and by the valiant Prowess of *Marcus Manlius* slew and drove out the *Frenchmen*, wherefore *Geese* were had in great Reputation, and Care was constantly taken they should never want Meat.

The *Goose* and *Dog* were the Hieroglyphicks of Vigilance, and therefore by the *Egyptians* devoted to the Moon, as Protectress of the Night, which was by their Alarms secured from Danger and Prejudice.

O S T R I C H

Resembleth one who is a better Indicter then Writer, 'tis said he digests Iron and small Stones, he is found in *Africa*, this Bird hath his Head covered with small Feathers, Grassy Eyes and black, and he's not unlike the Form of a *Camel*, a long Neck, a short Bill and sharp, soft Feathers, two Thighs, his Feet or Hoofs cloven, he cannot fly for the heaviness of his Body, nor extol himself higher then the Earth, but he goeth swiftly, and his running not much inferior to an Horse, his Wings help him so much.

C R A N E

There is a certain People between *India* and *Carthage*, call'd *Pigmies*, of Stature one Foot and half; 'tis said, they are generally clothed or armed in Iron (or Armour) they fight with *Cranes*, and do ride on *Back-Goats*, and have

have Arrows and Darts to shoot and cast at Cranes that pursue them. In the Spring time they gather an Host (or Army) and come to the Sea and destroy both Eggs and Birds, with all their Strength and Might they make many such Voyages, which if they left undone, *Cranes* would so much encrease there, and be so numerous, that the *Pigmies* could not withstand them. They are call'd by some *Nany Dwarfs*.

The *Crane* is a Bird great of Wing, and strong of Flight, and flyeth high into the Air to see the Countries to which he will fly: He is a Bird loving towards his own Kind, and they live in Company together, and have a King amongst them, and they fly in Order; and when they sit upon the Ground, for their Guard they appoint Watches by course amongst themselves, that they may rest the more safely, and those that sleep they Watch upon one Foot, holding each of them a little Stone in the other, pretty high from the Earth, that by the Falling thereof they may be awaken'd if it happen that any of them fall asleep. Their Age is known by their Colour. *Aristotle* saith, the *Crane* is a civil Bird, and flyeth into very far Countries; they do many things very wisely.

Crane, it serves as a Monitor to beware of Arrogancy and Pride, Filial Love, as destroying of *Serpents*, Mercy and Justice.

C R O W.

Is the Hieroglyphick of Life.

R A V E N.

The *Raven* delights much in her own Beauty; for 'tis said, when her young Ones are hatch'd, she giveth them no Meat until she see whether they are of her own Collour, but they are left to God's Providence to be nurtur'd with the Dew of Heaven. The old *Raven* is the Emblem of Industry, an Opinion of good Luck; she is guileful and Friend to the *Fox*. The *Raven* is Enemy to the Bull, and assaileth him in several Parts, but especially in his Eyes. They have one Cry, and that is, *Crafs, Crafs*. 'Tis said of the *Raven*, That when King *Alexander* the Great laid Siege to the City of *Gaza*, always before he would make an Assault thereunto, he would make or offer Sacrifice after his Country Manner, and to require Aid from the Gods: It chanced as he was so doing, that a *Raven* flying in the Air let fall a Clod of Dirt, which she carry'd in her Claws, upon the King's Head, and it brake all to pieces, which being consulted on by the Diviners, they judg'd there was some Peril towards the King's Person.

As a *Raven* walk'd to and fro over the Strand, and of his being to forward, he espy'd at the Brink of the River an *Oyster*, almost bare from the Water, lying open for Air; the *Raven* perceiving the Fish stir, he must needs put in his Bill to take one Taste; the *Oyster*, closing the Shells, catch'd the *Raven's* Bill so fast that the *Raven* carry'd it to his Nest, and there both perish'd together, some time after their Skeletons being found in the Nest. So it is to be busy in other Men's Affairs; (i. e.) *Harm watch, Harm catch*.

A *Curlew* stalking along the Strand, it being like some other busy worthless Persons, or intermeddling Fellows with other Men's Concerns, though never desir'd; 'twas about the Year 1713, on the Strand, between *Balybough Bridge* and *Cloutarf-Island*, as he was stalking along, he chanced to spy a poor silly *Crab*-fish, and out of his over Curiosity must needs peep too close to the Motion of the *Crab*; at last the *Crab* he pick'd at the *Crab*, and the *Crab* closing his Claws too soon, on a sudden catch'd the *Curlew's* Bill so fast, that

that they were as tho' they had been ty'd together. Never was *Jack-pudding*, a *Merry Andrew*, or a *Vaulter on the Ropes* making so many Figures, either in the Air, or upon the Ground, as did poor *Jack*; the *Crab* being too heavy he could not fly away with him, and such crying and flying together, till at the last poor silly *Jack* was taken into Custody by some Persons who were there making their Observations on the *Curlew* in his Actions, and at last he was made a Prey to satisfy their hungry Appetites.

The Moral is, *Busy not your selves in other Men's Concerns, lest you are catch'd as was poor Jack.*

KING'S FISHER.

Signifies Tranquility, she liveth by Fish.

Nightingal and Swallow, Sisters in Harmony and Oratory.

The *Swallow* denotes one that is industrious, prompt and ready in the Dispatch of his Business. The *Swallow*, saith *Upton*, hath a small Bill and comely Shape; 'tis of a fine seemly Blue-black, and white on the Belly, and red about the Throat, having little Flesh, but well stor'd with Feathers and large Wings, and is therefore very swift of Flight. It signifies Man's Industry will hardly perform that which this little Bird doth fashion out of Clay (*i. e.*) in making her Nest. 'Tis the happy calligate Knight, for he bringeth to *England* good News, that *Spring* time is at hand: How well he loveth the sweet Air 'tis well approved by his Feeding; he never eateth his Meat but in the Air, and that's all Air, as *Gnats* and *Flies*, whereof he feedeth flying, and never eateth standing or sitting. This little Bird loveth Man's Company so much, as he breedeth where he payeth no Rent, so doth he give unto his Landlord such a singular Gift, that wheresoever he breedeth the Goodman of the House is not a Cuckold, what Day soever he be marry'd on. This Bird is the most welcome Harbinger, shewing the Approach of the most pleasant *Spring*, being therein like feigned and temporizing Friends, who in the Spring of Honours, and Summer of Abundance, will gladly converse with those whom in the Winter of Adversity they will forsake, and scarce acknowledge they ever saw them before. Such an one was that proud Cardinal, who upon his new Dignity, not vouchsafing to look on his familiar Friends, one of them came unto him, while others did congratulate his Felicity, to deplore his Misery; who wondering thereat, and asking the Cause of such his Sorrow, *Because* (quoth he) *since that red Hat came on your Head you have quite lost your Eye-sight, and cannot discern your Friends as you used to do.*

STORK

We read the Colour to be white, except the Tip of his Wings, his Bill and Legs are red. 'Tis written of them, they have no Tongues. They kill *Serpents*, and in their old Age they are fed by their young Birds. The Image or Shape of them, born in *Coat-Armour*, is the Token of Justice. The Proverb, *Antipelargem*, which signifieth, *To be like a Stork*: Which Proverb is to exhort all Men to be kind to their Parents, and to their Masters, which teaches them, or brings them up, requiting the Benefit which they have received of them. 'Tis the Emblem of Dutifulness and Piety, and of a grateful Man: In which respect *Alian* writeth of a *Stork*, which bred in the House of one that had a very beautiful wife, which in her Husband's Absence

used

used to commit Adultery with one of her base Servants; which the *Stork* observing, in Gratitude to him who freely gave him House-Room, flew in the Villains Face and struck out both his Eyes.

CORNISH CHOUGH.

'Tis the King of *Crows*, always black as the *Raven*, with red Legs and Beak, it betokeneth Execution of Stratagems, to the disadvantage of their Enemies.

COCK.

'Tis the Royalist Bird that is, *Pliny* writeth of the *Cock*, that he is of himself a King, for Nature hath crown'd him with a perpetual Diadem; and to his Posterity, he is the Valientest in Battle of all Birds, for he will rather dye than yield to his Adversary, he is very Jealous, for he often fighteth for his Wives, and loveth them so well, as he bestoweth all he can get on them. The *Cock* is the Knight among Birds, being of noble Courage, and evermore prepar'd for Battle, having his Comb for an Helmet, his sharp and crooked Bill for a Falcheon or Cutle-ax to slash and wound his Enemies, and as a compleat Soldier, armed Cap-a-pee, his Legs armed with Spurs and Chivalry, he Croweth when he is Victor; of all Birds, this may best be said in Blazon to be armed, that is thus furnished and prepared for the Encounter, he's call'd a Head or chief Commander, he distinguisheth Times, Seasons and Hours both of the Day and Night, Crowing or rather Singing most clearly and strongly, he is Herald of the Day, and Centinal for the Night, for his Vigilancy, *Aurora's* Trumpeter, Bellman of the Morn with Mouth of Horn, he is Consecrated to the Sun.

MARTLETS, MARTINET or ALERON.

Being as 'tis said without Feet, they are compar'd to younger Brothers without Land (saith *Bekenhacob*) hath exceeding short Legs, that they can by no means walk on them, and thereupon it seemeth the *Grecians* do call them *Apodes quasi sine pedibus*, not because they do want Feet, but because they have not such use of their Feet, as other Birds have, and if perchance they fall upon the Ground, they cannot raise themselves up, as other Birds do, and so to prepare themselves for Flight, for this Cause they are accustomed to make themselves rest upon Rocks, and other high Places, from whence they may easily take their Flight, by means of the support of the Air: Hereupon it came, that this Bird is painted in Arms without Feet, and for this Cause, this is also given for a Difference of younger Brothers, to put them in mind to trust to their Wings of Vertue, and Merit to raise themselves, and not to their Legs, having little Land to put their Foot on.

It is said, that *Geoffray* some write *Godfray* of *Buloigne*, the glorious General in the Holy-land, in those Wars, shooting against *David's* Tower at *Jerusalem*, broaced Three feeble Birds, called *Alerons* or *Martlets* upon his Arrow, and thereupon assumed in a Shield or Three *Alerons* Argent, or a Bendgules, which the House of *Lorain*, from him descended, continue to this Day.

EGYPTIAN IBIS.

'Tis a strong tall Bird, his Bill is of a great Length, he's a destroyer of
Serpents. K LAPWING.

LAWING

Emblem of Tyranny, by his long sharp Bill, the Tuft on his Head like a Diadem.

CORMORANT.

Emblem of this Mortal Life. There is a kind of wretched *Cormorants*, whose Garbs are so fast bound, that the Poor curseth their merciless Hearts, and such an one was *Hatta Abbot of Fulda*, who suffered *Rats*, rather to eat up his Corn, than he would help the Wants of the Poor; but his Punishment was answerable thereunto, for the *Rats* devoured him, though he guarded himself in a Castle, purposely Built in the midst of the River *Rebbee*, which is there this Day.

A Foul volant, *Pliny* saith, that all Fowls that stalk with long Legs or Shanks, as they fly, they do stretch out their Legs in length to their Tails, but such as have short Legs do draw them up to the middle of their Bellies.

Birds of Prey is termed, Arm'd Emblems of Warriors.

Birds not of Prey is termed Membred, if Wings not spread or elevated 'tis termed Close, if Flying, 'tis termed Volent, if lifted up, Feet on the Ground 'tis termed Riseing, when Wings open, they are termed Expanded, when in their own Colours, they are termed proper.

To conclude of Beasts and Birds, observe the Faithfulness of a *Dog*, the Meekness of an *Elephant*, the Modesty of an Adulterous *Lioness*, the Neatness and Pollture of the *Cat*, the Justice of the *Bee*, which gathers Honey from all Flowers, and yet destroyeth it not, the Care of the *Nightingal* to make her Voice pleasant, the Chastity of the *Turtle*, the canonical Voice and watchfulness of the *Cock*, and the utility of the *Sheep*, and they do plainly teach the Minds of Men from Brutish Creatures, to become the imitators of Virtue.



Fishes

EGYPTIAN

The strong tall Bird, his Bill is of a great length, he's a destroyer of
LAWING

their Wives and Children, and also having them fill in their Eyes to defend them from Danger.



Fishes in general signify CHASTITY

DOLPHIN.

AND all other Fishes when drawn Upright or Erect, you must term them Haurient or Springing, when Swimming (*i. e.*) in *Fesse Najant*, when in Saltier disposed, when Fretted, in Triangle, when Tail in each others Mouth, Orbicular, when Respecting each other, Inverted, when turned contrary, Endorsed, when Bridled, Emblem of Safety, Love and Sobriety, when Eating, you must term them Devouring.

The *Dolphin* is the Prince of Fishes, by him the Mariners know when they shall have a Tempest, when they see him leaping above the Water, it loves the Company of Men.

The *Dolphin* is most meek loving and gentle, not only to his own Kind, but also towards Men and Children. When as *Arion* that excellent Musitian and player on the Lute, should have been drowned for his Money, which he had gotten by his Art of the Shipmen, which should have carried him to his own Country, the *Dolphins* which a little before he was cast into the Sea, had heard him so sweetly Play upon his Lute, they received him, and one of them taking him on his Back, brought him safe unto the Shore. *Leonicus de Var*, doth report that he saw a *Dolphin* quickly to come at the accustomed call of a Child, and the *Dolphin* would take the Child on his Back and oftentimes so, to carry him thro' the Sea. This noble Fish know by the Smell, if a Man be drowned in the Sea, did ever eat any of his Kind of *Dolphin*, and if the dead Man had ever eat thereof, he then eateth the Man, but if he did not eat, he then mightily defendeth and keepeth his Body from being devoured by other Fish, and saving it he bringeth the Corps to some clift or dry Land, with all his Power. Their love also towards their own Kind, manifestly appeareth, in that one of them being taken at *Cavia*, a great multitude of other *Dolphins* came together unto the Haven, and tarried thereabouts until the Fishermen which did take the *Dolphin*, let him loose again, whom they all received joyfully, and so returned with it into the Sea.

The *Dolphin* their natural form of Swimming, is streight, wherein they use to Marshal their great Troops, in admiring Order, for in the vaunt Guard Swim all their young ones, in the middle all the Female, in the Rareward all the Males, like good Husbands, looking both to the orderly Demeanour of

their Wives and Children, and also having them still in their Eyes to defend them from Danger.

CRABB.

This Fish groweth by Nature from little to much, yet when all other go forward, this goeth sideways or backward, the *Crabb* geteth his living by Policy, for whilst the *Oyster* gapeth for Ayr, the *Crabb* taketh up a Stone, and putteth it between the Shells, he seeth there is Safety and without Danger to himself.

FISHING-HOOKES.

By this kind of *Hook* do Men signifie Fraud, Deceit, Guile, for the Fishermen under a pretence of rendering Food to the Fish, they having Subtily covered the *Hook* all over with his Bait, doth give him his deadly Bane, and of this Trade are more in the World, then will acknowledge themselves to be of the Company of Fishermen or Fishmongers.

Ship is Exportation and Importation.

RUDDER.

Of a Ship is compared (by some) to the Tongue, as being a little Member, yet is able to kindle a great Fire.

Anchor, Prudence or Hope, &c.

It signifies Succour in Extremity, *Hope* resembleth the *Anchor*, by reason *Hope* doth establish and confirm our Faith, against all the Tempestuous Gusts of adverse Occurrents.

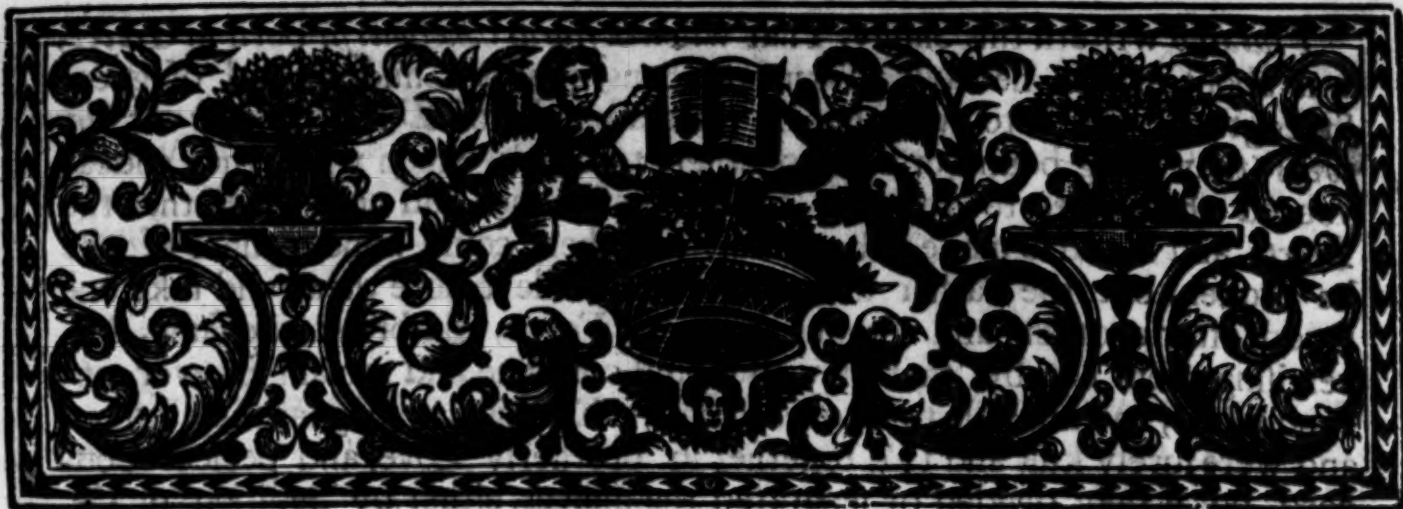
SAILS of SHIPS.

Are born in Arms, there are three Things saith *Solomon*, which excelleth all other for Shew, First is a goodly Man at Arms, bravely mounted on a Warlike Steed. Second is a Woman of a fair and goodly Feature, bearing an undoubted godly Character with a great Belly. Third is a goodly Ship in her Ruff, and under Sail.

A Lighter or Ship-Boat.

In Fels without Sails or Oars, the Expression of a great Man (when in her said) I find my self in the Sea without a Pilot; such is the Condition of a Common Wealth without a Ruler, or a Man without Reason, tossed with every Wave of Affliction.

Any



Any Military Instruments, either Offensive or Defensive of War; are very Noble.

ANVIL.

TIS the chiefeſt Instrument belonging to the Smith, whereon he beateth the Iron and Steel when 'tis Hot, and ſo worketh it in Length and Breath, and ſo formeth it to what Form or Shape liketh himſelf beſt; 'tis an antient addition of Armory, 'tis call'd in the Northern Tongue a *Stithy*.

ARROWS, or DARTS.

The dexterity of *Domitian* the Emperor, in caſting or throwing the *Dart*, is worthy to be remembred, who in Hunting in a Wood, a certain wild Beaſt that he threw Two *Darts* at him ſo directly, that the Beaſt ſeemed to ſtand, having Horns on his Head, whereas Nature had given him none; *Paradyne* figured the Head of this Beaſt, as having Two *Darts* where the Horns ſhould be, they are Emblems of human Life. As ſome do Conceit, that it anoyeth and galleth the Enemy far enough off, ſo that they cannot approach the Archer to Damage him, by reaſon of the ſmart delivery from the Bow, the Enemy is put to hazard at a great Diſtance, others would have it call'd. and not unaptly, for that the ſame being directed by the Hand of a cuning and ſkillful Archer, it doth clave the Pin, or Mark often times in Two, tho' the ſame be but of a ſmall Scantling. The *Arrow* is reckoned One of the Number of Weapons, deſtinated for Revenge, as appeareth, *Deuternomy* 32. v. 42. *I will make mine Arrows drunk with Blood (and my Sword ſhall devour Fleſh) and that with the Blood of the ſlain, and of the Captives, from the Beginning of Revenges upon the Enemy.* It was a Cuſtom amongst the *Persians* when they went to War, every Man was to caſt a *Arrow* into a large Cheſt ordained for that purpoſe, and placed before the Throne of their King, and at their return, every Man was to take his own Shaft, that ſo by the Number of the *Arrows* remaining, the Number of thoſe which were Slain ſhould certainly be known.

L

Five

Five *Arrows* in Pale, enwrap'd with a *Serpent*, the Motto *Concordia Perfito*.

Plutarch writeth this Simily, That when *Scylurus Chæronerfis* born in *Greece*, was about to die, he having Fourscore Sons, goodly Children, and of great Strength, he offer'd to every one of them a bundle of *Darts*, *Rodds* or *Arrows* (they being bound or ty'd together) to break, which when they endeavoured themselves to do, they could not, he then said unto them, that the *Darts* and *Rodds* so made fast and knit together, could in no manner of wise be broken, but the Father unloosing the Bundle before them, did take one Rodd after another, and without any great Force, did break the same, Adverting them hereby, that they all should continue and remain for ever unvanquished, and not able to be overcome by Enemies, as long as they agreed and were surely knit and ty'd together in brotherly Love, and perfect Concord, but if they divided or separated themselves, either by Sedition or Debate, that they should Perish, and quickly fall into the Hands of their Enemies (a goodly Example to embrace Concord) by the *Serpent* about the *Darts*, may be signify'd, that which our blessed Saviour spoke in the Gospel to his Disciples, saying, *be ye wise as Serpents*, &c. therefore Note, there be many and great Significations and secret Misteries, in bearing Signs and Tokens in Armory.

ARMS, or ARMOUR.

Gantlet, *Curasse*, *Shield*, *Helmet*, *Sallet*, *Harness* *Habilaments*, *Graces*, *Gaysses*, *Vanbrass*, *Pauldron*, *Corselet*, *Target*, *Burganet*, *Murrions*, *Laces*.

BOWS.

These may be taken for long *Bows*, where with the Realm of *England* hath been bravely defended from outward Hostilities, but also other Kingdoms have been seen to prevail against People Innumerable, and especially in the Reign of the most puissant Princes of *Edward* the 3d, and *Henry* the 5th against the *French*.

BATTERING RAMS.

Was a Warlike Instrument much used by the *Romans*, when they besieged any City of Hold, purpose to Surprise them. Such an Engine (amongst divers other) did *Titus Vespasianus* erect against the City of *Jerusalem*, which were by *Josephus* and his Associates consumed with Fire.

Such is the force of this Engine, as there is no Tower never so Strong, or the Circuite of a City so Spacious, but if that they resist the first Brunt thereof, though often used, they will be subverted or overcome.

BEACONS.

As touching the Name of *Beacon*, it seemeth to be a *Saxon* Word, deriving from *Becuan*, which signifies to Call, or to Becken, as the Word is used to this Day, and therefore are they called *Beacons*: Before the time of King *Edward* the 3d, they were made of great Stacks of Wood, but about the 11th of his Reign, he ordained that in every County, there should be high Standers with their Pitch-pans on the top of them, *Lambert's Perambulation of Kent*, Page 69.

BARNACLE

BARNACLE.

'Tis a chief Instrument that the Smith or Farrier uses, to make the untamed Horses Gentle, for he holdeth him fast by the Boca or Nose, when 'tis put on, with this Instrument he bringeth him by Art to yield to Order, for so *Aristotle* writeth, that altho' the Nature of the Horse is not easily to be tamed, yet with this Instrument made by Art, maketh him Obedient and Gentle.

CLUB.

'Tis a Weapon often used by Men in time of sudden Insurrection, and born when Thieves and Fellons are arrested or apprehended, and 'tis a cruel Weapon amongst unarmed Men, for upon whom it aligheth, when laid on with Violence, he cannot abide the Stroak thereof, but is either Slain, grievously Hurt or Maimed, it is a warlike Weapon, and Peace there is none, where it is handled.

CHAINS.

A Chain signifies open Violence, Vices, Wedlock, Servitude, the Laws for Concord.

DRUM.

The *Drum* is of frequent Use with divers Nations in the Field, the *Parthians* for this Purpose have large *Kettle-drums*, hollow within, and about them they do hang little Bells, and Copper Rings, all which sounding together do make a Noise like a dead Sound mingled with the Braying and Bellowing of a wild Beast. This Instrument, as it serves for Direction, so likewise is it in Use in drowning the fearful Cries of the wounded and dying Men, lest that dismal Noise should daunt the Hearts of the Soldiers.

Zisca, that renowned Captain of the *Bohemians*, being sick to Death, desired his Soldiers to pluck off his Skin and make a *Drum* of it, assuring them, that when the Enemies should hear the Sound of it they would fly before their Faces.

FIRE.

In the Holy Scriptures 'tis often taken for a special Token of God's Favour, and that he is pleased with the Sacrifices that are done unto him, when he answereth (as it were) by *Fire*: Like as we read, *Judges* 6. 21. *Then the Angel of the Lord put out the End of his Staff that was in his Hand, and touched the Flesh, and the unleavened Cakes, &c.* And, as when *Elijah* contended with the Prophets of *Baal* touching the Manifestation of the true God, *Then the Fire of the Lord fell, and consumed the burnt Sacrifice, and the Wood, and the Stones, and the Dust, and licked up the Water that was in the Trench, 1 Kings* 18. 38. And again, *When Solomon had made an end of praying, the Fire came down from Heaven, and consumed the burnt-offering and the Sacrifices; and the Glory of the Lord filled the House, 2 Chron.* 7. 1,

Fire betokeneth Zeal, and every Sacrifice was offer'd with *Fire*, to shew with what Zeal we should burn that come to offer up Prayer, or Praise and Thanks to the Lord. The Holy Ghost also descended upon the Apostles

in *Fire*, to shew the Fervency of them upon whom it rested. We suppose this, if it were painted *Fire*, yields little Heat; so doth and Hypocrites colour'd Zeal; and many now a-days might bear such a painted *Fire* upon an *Escutcheon* of Pretence for their Devices. *Fire* is devoted to *Mars*.

GALTRAPS, or CHEVALTRAPS.

It being an Instrument used in War, 'tis to gall and spoil the *Horses*, so as to make them throw their Riders, they being let fall into a narrow Passage, where the Pursuer followeth, or chaseth his Enemy; let them be cast how, or which way they will (they being of four Points) one Point will stand uppermost. *Argent a cheveron Gules* between three *Galtraps* proper, is born by the Name of *Trap* or *Thrap*; and for his *Crest*, on a *Wreath* of his Colours, a *Galtrap*, or the Point embrew'd between a Pair of *Dragon's Wings* erect *Azure*.

HELMETS.

They signify Direction and Command. A side faced *Helmet* denotes Attention and Obedience; a forward and open faced *Helmet* betokeneth Authority, Direction and Command; an *Helmet* open denotes perspicuous Understanding. 'Tis fit for Knights.

Morions, or Steel-Caps, or Sculls-Caps.

Denotes Wisdom as well as Valour: 'Twas the ancient Armour for the Head of a Foot Soldier that served in the Wars.

H A M M E R.

'Tis an Instrument well known by most Men, but chiefly to be used by Men of divers Professions and Sciences, especially by the *Smith* and *Farrier*. *Pythagoras* (as *Boetius* saith) was the first Inventor of Musick amongst the *Gracians*, which he found out by the Sound of the *Hammers*.

Sledge or Hammer, by some call'd a Formal.

The Iron *Hammer* doth well deserve a Crown of Gold on it, Iron it self, in respect of its Use, being much more precious and necessary for a Commonwealth than Gold is; which the Enemies of God's People knew very well, when they would not suffer a *Smith* to live amongst the *Israelites*, as you may read, 1 *Samuel* 13. 19. where it is said, *Now there was no Smith found throughout all the Land of Israel: (for the Philistines said, lest the Hebrews make them Swords or Spears.)*

The *Hammer* and *Anvil*, two of the chiefest Instruments of this Trade, for forging and forming all things mallable for necessary Use; of these doth *Ecclasiasticus* make mention, Chap. 38. v. 28. where speaking of the laborious Travail of the *Smith*, he saith, *The Smith abideth by his Anvil, and doeth his Diligence to labour the Iron; the Noise of the Hammer is ever in his Ears, and his Eyes look still upon the thing that he maketh, he setteth his Mind to make up his Work, therefore he watcheth to polish it perfectly.*

HATCHET.

H A T C H E T.

This Instrument is also much used in Execution for beheading of great Offenders or Criminals. *Jordanus Ursinus*, Viceroy of *Sicily*, being imprison'd by his own Son, gave for his Impress an *Ax* and, a Pair of *Feters*, with this Motto, *Patientia in adversus*; to shew his Resolution and Patience in so great an Indignity. Not many Years since there was a Judge of this Family, with whose Function this Coat suited very aptly, forasmuch as he executed the Office of Chief Justice of *England*.

H A N D - G U N S.

Which in *English* are called *Cross-Bows*, 'tis supposed that *Cross-Bows* and *Hand Guns* were brought into this Kingdom, by the Invention of our Enemies, to the intent to destroy the Noble Defence of Archery; but would you think (in these our Days) he were to live to see the same utterly decayed, certainly he would lament with Tears the Carelessness of his Countrymen, that so little regarded and esteemed the Fate of that Artillery, or the due Observation of the Laws provided for the Defence of their Country.

L A D D E R.

A *Ladder* when raised against a Tower, may put us in Mind to stand carefully on our Guard, who live in this World; as in a Castle continually assail'd with our Spiritual and Corporal Enemies, that cease not evermore to plot, and put in Execution, whatsoever tendeth to our Destruction.

N A I L.

The *Nail* hath its Use in Military Service, as well as Domestick Use, for with this did the Prudent Lady *Jael* end the cruel War between the *Canaanites* and the *Israelites*, by striking a *Nail* through the Temples of *Sisera*, who was General of *Jabin's* Host. As to the Domestical Use of the *Nail*, we see that Housholders minding to settle themselves in some House, wherein they mean to make a settled Habitation, do drive *Nails* into the Walls for the more Commodious, and seemly hanging up and bestowing, and orderly placing of Things necessary; wherefore *Ezra* in his Prayer to God, taketh a Similitude, saying, *And now for a little space Grace hath been shewed from the Lord our God, to leave as a Remnant to escape, and to give us a Nail in his holy Place, &c. Ezra 9. 8.*

P I N C E R S.

Though the *Pincers* be an Instrument peculiar to the *Smith* that formed the same, yet is the Use thereof communicated unto the Professors of divers other Mechanical Trades, as *Carpenters*, *Joyners*, *Farriers*, &c. As touching the first Invention of this Instrument; *Pliny* saith, that *Cynira* the Son of *Agrippa*, devised *Pincers*, *Hammers*, *Iron Crows*, and the *Anvil* or *Strybe*.

P O R T C U L I S.

It serveth for the Defence in the Gates of Cities, Castles, Ports and Towers, for the same being let down or loosed, it hindreth or stoppeth the Passage of all that enter in, or go out.

M

Surflew

Surflew or Horseman's Rest.

'Tis to guide the Horseman's Stafs, and to convey the Wind from the Bel-lows, to all the Pipes of the Organ.

S P E A R.

It was the Manner of the *Romans* to bestow *Spears* upon the Valiant and well-deserving Soldiers, in Recompence of their acceptable Service performed, to this End and Purpose (as *Festius Pompeus* supposeth) because the *Spear* is the Perfection of Martial Affairs, and Imperial Jurisdiction; and for that it was a Custom to make Sale of Captives under the same, as also to make them and such Soldiers as had transgressed the Military Discipline (whereupon they were disarmed of their Military Belt, and received the ignominious Name of *Discincti*) to pass the Yoak; the first, for that they were brought into Subjection by Force, the other for Transgression of the Laws Military. This Yoak consisteth of three *Spears*, whereof two were pitched upright, and the third was bound cross Ways to them both; under this Yoak they were enforced to pass, that their Reproach might be the greater. It was another Custom amongst the *Romans*, when they did undertake any lawful Wars, and after Denial of Restitution demanded of Things unlawfully taken, or Satisfaction for Wrongs offered; that the King of Arms (to whom the denouncing of Battle and Defence did properly appertain) should amongst other Ceremonies throw a *Spear* headed with Iron, imbrued with Blood, and scorched with Fire, into the Soil of that People against whom such Wars was denounced; to notify unto them, that they would severely prosecute them with all Vigour and Force for the Wrong by them committed.

S P E A R-H E A D S.

Being apt and ready to peirce, according to the Opinion of some Authors, betokeneth a Dexterity and Nimbleness of Wit, to penetrate and understand Matters of highest Consequence, as concerning the Quantity or Weight of *Spear-Heads*; we find them in all Ages answerable to the Strength of the Persons that were to manage them; so we read, that the *Spear-Head* of *Goliath* that encountered with *David*, weighed six hundred Sheakels of Iron, which was correspondant to his *Spear*, that was resembled for bigness to a *Weaver's Beam*, as also the hugeness of his Stature, which was six Cubits and a Hands breadth, 1 *Sam.* 17. 4. Also we read of *Ibbibenoth* the Son of *Hera-phab* (of the Race of the Giants) whose *Spear-head* weighed three hundred Sheakles of Brass, even he being girded with a new Sword, thought to have slain *David*.

Alexander the Great compared an Army without a good Captain, to a *Spear* without a strong Head; for that as the Shaft of the *Spear* could have little without the Head, though it be much larger then it, so the greatest Army can little avail, without the well governing of a valiant Leader.

A Sweep charged with a Stone.

This was an Ensign of War in Fashion, much like to that which the *Brewers* used to draw Water withal, and therefore we call it a *Sweep*, as they do; with this Engine they used in Ancient Times to throw great Stones into the Towns and Fortifications of the Enemy; some such Instrument did *Uzziah* King

King of *Jerusalem* use among many others for the Defence of the City, against the Assaults of the *Philistines*, as appeareth, where it is said, and he made very Artificial Engines in *Jerusalem*, to be set upon the Towers, and upon the Corners, to shoot *Arrows* and *Stones*, &c. they are called Engines, for the ingenious and witty Invention of them, wherein former Ages were so exquisite, as that *Archimede* could draw up the Enemies from out of the Water.

S W O R D S.

As touching the Invention of *Swords*, *Polydor Virg.* saith, their Use was found out by the *Lacedemonians*.

The *Romans*, in their *Saturnalian* Feasts, amongst other Exercises, they used the Game of *Sword-Playing*, to the End, that in time of Peace, they being accustom'd to behold Fighting, Wounds and *Swords*, they might be the less discourag'd when they see the Fates of Arms in the Field against the Enemy; and the General or Chieftain of the Army, was to exhibit to the People a Game of *Fencing* or *Sword-Playing*, it being so convenient.

A Sword pendant from a Cloud by an Horse-Hair.

The Blade ensign'd, on an Escrol containing these Words, *Potestate & Formidine*, Power (as *Boetias* saith) cannot put away the Biting of Carefulness, nor avoid the Pricking or Danger of Fear, affirming, that Princes would fain live safely, but they cannot. There was once a King of *Sicily*, named *Dionysius*, who was always sad; his Familiar, one Day, ask'd him why he was not merry; thereupon the King invited him to a Banquet, and he caused his Familiar to sit thereat, and where he sat there was a naked *Sword* hanging over his Head, and fasten'd by a small *Horse-Hair*: The Person so invited could not be merry for Fear, to whom *Dionysius* said, *Such is my Life, even in Fear, and yet thou thoughtest it happy; and such is the Life of Kings, they are always in Jeopardy of some evil Chance; for in the highest Authority is most Danger.* This *Dionysius* had his Daughters taught to shave him, lest the Barber should, &c.

The *Sword* is a Weapon fitted for Execution and Vengeance, as we read; *Deut. 32. 41. If I whet my glittering Sword, and mine Hand take hold on Judgment; I will render Vengeance to mine Enemies, and will reward them that hate me.* Furthermore it is said, *Jer. 46. 10. The Sword shall devour, and it shall be satiate, and made drunk with their Blood: For the Lord God of Hosts hath a Sacrifice in the North-Country by the River Euphrates.*

The *Sword* is a Regal Weapon, wherewith Kings do Justice, they maintain Peace, and subdue Vice; it cutteth the Heads from the Shoulders; for that Purpose (saith *Isidore*) it was first made: God grant it may be as severely used against all rude Rebels and tyrannical Traytors, that we may praise God with our most noble *Gideon* (I mean King *George* of *England*) against those *Midianites*, *Marritas*, *Mackintoshes* and *Mc. Greggors*, &c. and say, *The Sword of the Lord and of our Gideon*, then shall the discontented, rude, ragged *Ruffian-like* Rebels and *Runnagates*, *Oatmealites*, *Rockelites*, *Cackabites* or *Rakehellites* fly, (as they did at the Battle of *Preston*, which was fought; *November 12, 1715.* and surrender'd the 13th.) and be deliver'd up with their Captains, *Oreb* and *Zeb*, with *Zeba* and *Zalmunna*, Princes of *Midian*, to the Hands of Justice, who will chop off the Heads of their Rebellion, to the Honour and Glory of the great God, and then everlasting Peace will ensue.

Rebellion is as the Sin of Witchcraft. (Read 1 Sam. 15. 23.) For the Rebellion of *Korah*, *Dathan* and *Abiram*, they and their whole Company were destroy'd; and so let all the Enemies of our Church and State be serv'd, for disturbing *Vox Dei Vox Populi*; and as *Hercules* did cut off the Heads of the monstrous *Hydra*, so let Rebellion be never better serv'd. (*Amen*, So be it.) The *Flaming Sword* was set in the Garden of *Eden*, to turn out our first transgressing Parents from that Blessed Place for their Disobedience; for it looks like one of the Branches of Rebellion.

S H A C K B O L T,

It signifies the detaining of his Enemy which he took Prisoner: Also 'tis given to such a brave Spirit, who by his Prowess can fetch off with Strength, or by Charity redeem his Fellow Soldier from Prison.

S A D D L E.

The *Saddle* is of great Use to several Sorts of Horsemen, as well for Ease in journeying as for sure sitting, but 'tis most needful for martial Men, that serve on Horseback in the Field; for by the Means thereof, and of *Stirrups* thereto affix'd, they may be able to sustain the Shock of their Adversaries, as also more forcible to encounter them.

S H I E L D, or T A R G E T.

Alexander the Great, who, when he went against the puissant *Porus*, he being constrain'd to follow his Enterprize, and to convey his Host over a River of wonderful Greatness, whereat his Footmen being afraid, they durst not adventure over the same. King *Alexander* lamenting that he could not swim, he suddenly pull'd a large *Target* from one of his Soldiers, and cast it into the Water, and stood upon the same, holding himself up with his *Spear*, and so convey'd himself by Discretion over that dangerous Water.

Barry unde of six Pieces *Sable* and *Argent*, on an *Escutcheon*; or an *Eagle* display'd proper: This might be taken for the Coat Armour of some puissant Prince, who saved the same in the Waters that his Enemies should not attain it, as did *Julius Caesar*, who at the Battle of *Alexandria*, on a Bridge, being abandon'd by his People, for the Multitude of his Enemies which oppressed them; when he might no longer sustain the Shot of *Darts* and *Arrows*, he boldly leap'd into the Sea, and, diving under Water, escap'd the Shot, and swam the Space of two hundred Paces to one of his Ships, drawing his Coat-Armour in his Teeth, on his Back, after him, which marvelously defended him from their *Arrows*, so as they were both preserv'd.

In the latter End of the Reign of the valiant King *Edward* the third, the *Frenchmen*, to save themselves from the liberal Shot of the *English* Archers, had a *Shield* made of Elm, of seven Foot in Length, and three Foot in Breadth, and an Inch in Thickness; they were painted with the Arms of the General of the Field, and were brought there in Carts, and made sharp at the Bottom to fasten them into the Ground.

T E N T S, or T A B E R N A C L E S.

They were the chief Habitation of our Fore-fathers in the first Age of the World, as we may see, *Gen.* 12. v. 8. Such kind of Habitations did best fit their Uses, for they often removed their Seats to refresh their Cattle with
change

Change of Pastures, sometimes at Hand, and sometimes in more remote Places, which they could not commodiously do if they had dwelt in solid and settled Buildings. Such is the Manner of the *Tartarians* at this Day, they have no Cities, Towns or Villages to inhabit, but the open and champion Fields, in *Tents*, after the Manner of the ancient *Scythians*; because they are (in a Manner) all Herdsmen. In the *Winter-Season* they plant themselves in Plains and Valleys, and in the *Summer* they live in mountainous Places, where they may find the rankest and best Pastures.

THUNDERBOLT.

Chaffanelus describing the Ensigns of sundry Nations, noteth the *Thunderbolt* in pale or inflamed at both Ends proper, shafted saltier ways Argent, and winged in Fess, for the Ensign of the *Scythian*, in the Glory of Generosity, Writ by Sir *John Ferne* is said, that *Tomyris* Queen of *Scythia*, did bear the same in this manner, the bearing of Lightning, betokeneth the affecting of weighty Business with much Celerity and forceableness, because in all Ages, this hath been reputed the most quick, forceable and terrible *Dart*, wherewith the Almighty striketh, where he himself pleaseth, which the Heathen religiously acknowledged.

*If God should thunder-strike still when he Sin doth see,
All Men would soon be spent, yet God still arm'd would be.*

TRUMPET, Noteriety of Fame.

God himself vouchsafed to give Direction to *Moses*, for the making of this Instrument, saying, make thee Two *Trumpets* of Silver of an whole Piece, shall thou make them, that thou mayest use them for the Assembly of the Congregation, and for the departure of the Camp, *Numb.* 10, 12. and 14: but if ye blow an Alarm, then the Camp of them that pitch on the East part, shall go forward, 15. v. if ye blow an Alarm the Second time, then the Host of them that lye on the South Side shall March, for they shall blow an Alarm when they remove, so that the Sound of the Trumpet, is but as the loud and far reaching Voice of the General, and though the Trumpeter fight not, yet he doth more than many others, because it encourageth them to the Fight.

Martial, Warlike, loud Voice, Shriill, Hoarse, Stern, Dreadful, Threatning, Singing, Roaring, Braying, high Talking, Wriiled, Bloody, Crooked, Windy, Barking, Binding, Sounding, Noyeful, loud Sounding, Cheeck Puffing.

The Martial Trumpet give the bloody Sound,
That giv'n the cruel Noise, the tragical Alarm,
Trumpeter is a Man, whose Profession is not so worthy,
As to occasion Insolence, and yet no Man so puffed up,
His Face is as Brazon as his Trumpet,
He is somewhat in the Nature of a Hogthead, shrill
When he is Empty.

No Man proves Life more to be a Blast, or himself a Bubble,
And he is like a Counterfiet Bankrupt,

Thrives best when he is blown up.

Parts of a Man Incident and Born in *Heraldry*.**A R M S.**

'Tis a Member of the Body, by Nature 'tis made for Labour, and for that purpose she hath fortified the same strongly with Arteries, Muscles and Sinews, by the *Arm* therefore is signified a laborious and industrious Man, but that no Man should rely on his own Strength, or on any Man's Power or Industry too much (but on his own) God hath forbidden us to trust to the *Arm* of *Flesh*. The Hand holding as 'tis supposed a Pen full of Ink ('tis fit for a Scrivener) the Hand of Villains, the Emperor at the time he had written many Letters, about the Exile or Banishment of St. *Basil*, and yet had not Power to finish the same, the Pen it self, three Times yielded no Ink, notwithstanding he would not refrain from his wicked Ordinance and Decree, or for Subscribing to the same, a little before that he could finish, he was seized with a great Quacking and Trembling on his Spirits and Hand from God, he being hastily taken and stricken with great Dread, he then immediately rent in Pieces with his own Hands, his devilish Design which he had begun to Write.

THE LEG.

'Tis the Member of Strength, Stability, Expedition and Obedience, *Abraham* by way of an Oath, caused his Servant (he being the Steward of his Household) to put his Hand under his Thigh, when he sent him to take a Wife for his Son *Isaac*, and the like did also both *Jacob* &c. (*i. e. Israel*), when on his death Bed, he requir'd of his Son *Joseph*, that he would carry his Bones out of *Egypt*.

THREE ARMS.

Conjoyned, was the Hieroglyphick of Consent in Action.

Three Dexter ARMS.

Conjoyned at the Shoulder, and flect in Triangle, with Fists clenched, may signify a noble offer of Revenge, for some notable Injury done to the Person or Fame of the first Bearer, which to an honest Man, is no less dearer then Life it self.

THREE HEADS.

Conjoyned was the Hieroglyphick of the Combinations of Council.

THREE HEARTS.

Concentred of Confederacy and of Courage.

Three LEGS embraced.

Is Union in Expedition, it being the Coat Armour of the Island of Man.

Several other Things born in Heraldry.

ANNULETS, or RINGS.

'Tis the most principle Ornament to beautify the Hands of Men and Women, but in wearing of them very oft is for the very Sin of Pride and Offence and Displeasure both to God and Man, and often Times in Gems, there is enclosed that which Provokes and wins the Wearer thereof to filthy Lust, and abominable Vices, are not sometimes in Stones (which are called Precious) known to be enclosed familiar Demons, God grant that no Christian may be found to wear such Rings. I have Read in a prophane History, that *Gyges* Servant to *Caudales* and King of *Lydia*, had a Ring of such Vertue, that when the broad Part thereof was turned to the Palm of his Hand he was seen of no Man, but that he might see all Things, and when he turned the Ring the contrary Way, he himself was seen openly, by means whereof he slew *Caudelus*, and committed Adultery with his Wife, and so at last, of a large Shepard he made a cursed King.

They are suppoled to be Rings of *Mayle*, which was an Armour of Defence, long before the hardning of Steel was devised, and was called an *Hibergeon* for the lightness thereof.

Annulets or *Rings* stoned, were Ornaments of Royal Supremacy, Signs of Nobility, Symbols of Freedom.

Faith and Fidelity are principle Ornaments, and are Tokens given as a great Tye between Man and Wife in Marriage, they are Tokens of Fidelity and Trust of the sure keeping of Promise and Oath, they are Tokens of Victory and Triumph, as *Hannibal* for a Testimony of the Victory he had gained over the *Romans* in *Italy*, he sent Three Bushels of Gold Rings to *Carthage*, which he had taken, and pluckt off the Hands of the *Roman* Knights, Captains and Senators of *Rome*. The First Ring that ever was made was of *Iron*, for the Mettal *Gold* was then scarcely found or known, and this also was used among the *Romans*, that none but Freemen should openly wear a Gold Ring, and those that were admitted to the Franchises, a Silver Ring, and the Bondmen an Iron Ring; they are called in Armory, *Annulets*, they be Emblems of Eternity, and Symbols of Honour.

Pollycrates was among the *Samians* a Tyrant, so Fortunate, that he never suffered any Adversity or Grief, wherefore he at last dreading the Change of Fortune, having a Ring with a Stone of exceeding great Value, he did cast the same into the Sea, to the intent he would suffer some Displeasure, and so satisfy Fortune, but a *Fish* devouring the Ring, was shortly after taken, by a Fisherman, and the *Fish* was presented to the King for its largeness, which when being opened, the Ring was found in the *Fish*, and presented to the King, whereat he as well as all others about him marvelled; soon after the said Tyrant was taken Prisoner by *Orontes* a Duke amongst the *Persians* and Hanged.

There are divers Histories Noted of this, one *Lucius Sylla*, being Dictator of the *Romans*, he gave unto *Roscus*, a Player or Comedian, a Ring of Gold, which in those Days was the Token to be given to a Knight, this *Roscus* for his excellency in Pronunciation and Gesture, the noble *Cicero* called him his Jewel, and much delighted in him, that he Contendeth with him, whether *Roscus* could set forth one Sentence in more Fashions of Gesture and Countenance, or he the said *Cicero* express the same Sentence in a more diversity of Eloquent Words.

ALTARS.

The Wisdom of God, Piety, a Refuge or Asylum, Commiseration.

Golden Girdle, Fess, or Bar.

'Tis the Symbol of Temperance and Moderation, they were given by Princes in Token of Honour, and did typifie Strength, you may Read in the 2d Book of *Samuel* 18 Chap. 7. the Rebellious Son of King *David* (i. e.) *Absalom*, when in Rebellion against his King and Father, a certain Man told *Joab*, the General of King *David's* Army, saying, *Behold I saw Absalom hanging in an Oak, and Joab said unto the Man that told him, and behold thou sawest him, why didst thou not Smite him then to the Ground, and I would have given thee Ten Shekles of Silver, and a Girdle*; by this it may be seen (of its great Antiquity, in what Estimation the *Buckle and Girdle* of Honour was in those Days.

David's Rebellious Son, that Piece of ill plac'd Beauty.

Whose chiefest Ornament became,
The Instrument of Death and Shame.
That double Rebel who at once did do,
What were too much a Crime, tho' shar'd to Two.
Whom neither Civil nor Domestick Law,
Neither a Father nor a King can Awe.
And keep from Treasonable Acts——
Who in Incestuous Pleasures bathing lay,
And made the blushing Sun close up the Day.
Amaz'd to see such Acts as those were done,
At once both by a Subject and a Son.
Envy'ing his Father should enjoy alone,
By him unrivel'd, either Bed or Throne.

BARS WAVED.

This kind of Bearing may put us in mind, that like as in a Tempestuous Storm, the Seas being troubled, do raise their Waves, one immediately upon another, so likewise hath God ordained, that one Trouble should succeed another, to keep his Chosen in continual Exercise, and may have manifold Experiments of his gracious and fatherly Care, in preserving them in all their Troubles, and giveth them a comfortable Event, and happy End of all their Afflictions, as appeareth, *Job* 5. v. 19. *He shall deliver thee in six Troubles, yea, in seven there shall no evil touch thee.* It is a blessed thing to be under God's Correction, as witnesseth, *Job* 5. v. 17. *Behold, happy is the man whom God correcteth, therefore despise not thou the chastening of the Almighty.* For he maketh sore, and bindeth up, he woundeth, and his hands make whole, v. 18. He openeth also their ear to discipline, and commandeth that they return from their Iniquity, *Job* 36. v. 10. And if they be bound in fetters, and be holden in cords of affliction, v. 8. Then he sheweth them their work, and their transgressions that they have exceeded, v. 9. Behold, God exalteth by his power, who teacheth like him? v. 22.

A *Bar* may be imply'd to him whose Invention Industry and Labour has so fenced or fortify'd the Camp, City or Fort, that the Enemy thereby received Damage. Reason, Religion, Conscience. If wav'd, Preserver of Plenty.

BARS GEMELS.

They signify a Twin, or Children of one Birth, as *Gemels Fraters*, Brothers of one Birth, for like these are Twins of one Birth, so are those in like Sort born by Couples.

FESS.

The Word *Fess* is a *French* Word, and doth signify the *Loins* of a Man; this ordinarily hath been anciently taken for the same, that we call a Belt of Honour, because it divideth the Field into two equal Parts, its self occupying the middle between both, even as the Girdle enjourneth the middle Part of a Man, and resteth upon his Loins. This Girdle of Honour may seem to have been in ancient Times given by Emperors and Kings, and their Generals of the Field unto deserving Soldiers, for Reward of some special Service performed by them; and it is not improbable, that such a Reward it was, that *Joab* the General of King *David's* Army, would have given that Messenger that brought him the News, that *Absolam* was catch'd in the Oak, with, &c. (or an arming Belt) for some Translate it *Angulum*, some *Baltheum*, amongst the *Macedonians* it was ordained by a Military Law (saith *Alex ab Alex*) that the Soldier that had not killed an Enemy, should not be girt with an arming Girdle, but with a Halter: And not without Reason is a Man adorned with a Military Girdle, signifying he must always be in a Readiness to undergo the Business of the Common Wealth, for the more speedy Performance of which Charge, he should have his Garments close girt unto his Body, that the Looseness of them should give no Hindrance to the speedy Execution of his Charge and enjoyned Services; and these Tokens of Chivalry were so highly esteemed in ancient Times, that St. *Ambrose* saith in his Age, great Captains, Princes and Martial Men, delight to wear their Belts curiously wrought, embroidered, and glittering with Gold, &c.

As the bestowing of this Military Girdle, was reputed very Honourable, because none were to receive it but Men of Merit, so also was it ever accounted most dishonourable, for any in a just Cause to be again deprived of the Dignity thereof, neither should any one be ever restored thereunto, but upon very singular and special Desert, as *Forettus* noteth, where he saith, *Augustus* the Emperor got much Honour by the Severity of his Military Discipline; for if a Man were once deprived of his Arming Girdle, he would never be restored to it, unless he performed some excellent Service above all others. Notwithstanding there is also one kind of putting off the Belt of no less Honour, than the putting on of it, yet more glorious it is, in that it is the End and Perfection of the other, and that is, when the Victory is atchieved. Victory is the End of Arming, as Peace is of the Battle, to which Purpose is that saying, 1 *Kings* 20. v. 2.

Let not him boast who girds himself, as he that doth ungird; meaning we must not Triumph (as the saying is) before the Victory; but it being once attained, it is the Honour of a generous Mind to put his Belt, and not to Sanguine his Blade with cold Blood; for these Gallants, whom in Times and Places of Peace are still drawing their Swords, like Warriors in Times and Places of War, prove (for the most Part) peaceabler and calmer then they should be. But

if a Knight be disarmed of his Military Girdle by the Demerits of his Sense, he is there withal deprived of all Military Privileges; like as it fareth with a Captain, who (if he happen to loose his Ensign) he's disabled to Advance any other in the Field, until he hath either regained the same, or by his Valour extorted some other from the Enemy.

Which kind of Deprivation of Knights and Martial Men for any notable Transgression, was of frequent use in Times past, and in some Places is continued unto this Day with greater Severity, and much more Infamy than in former Times. The depriving of the Belt, which was wont to be termed, the Discincture or Ungirding, is at this Day still in Use amongst Knights, and with more Ignominy than was in ancient Times; which is nothing else but that which we call Degrading of a Knight.

Is it more infamous than of old? I answer, It is, because it is more rare, and therefore more remarkable. If again you ask why is it more rare than of old? I answer, It is by reason it is more infamous, and therefore Princes more unwilling to inflict it; however the Truth is, that base and unknightly Actions and Qualities, deserve a base and unknightly Chastisement.

B E N D S.

Are likewise Belts of Honour for Strength, and signifies the Bearer one of the first which mounted the Enemies Walls.

B E A N - C O D S.

The Bearer in ancient Times amongst the *Grecians* was of great Authority; for by it they made all the Magistrates of the Common Wealth, which were chosen by calling in of *Beans*, instead of giving of Voices, or such Rages. But *Pirhagoras* taught his Scholars to hate the *Bean* above all other Vegetables, meaning perchance, that they should shun the bearing of any Office; tho' others give other Reasons of this Doctrine; and some write, that the Flowers of the Beans are very pleasing to the Smell, yet are very hurtful to weak Brains, and therefore in the time of their Flowering they are more foolish than at other times; meaning, be like, those who then distil those Flowers to make themselves fair withal.

O f B O R D U R E S.

There are Variety and many Sorts, (*viz.*) plain, engrail'd inveck'd, indented, counter-compony, perslew, verrey, checkey, and charg'd with Variety, of Beasts, Birds, and other Vegetables, and quarter'd, Ermine, gobonated, charg'd with Bendlets, diaper'd, Entoyre, Enury, Enalarum, Verdoy, &c.

B O O K S.

If open they are term'd *expanded*; signifies Sobriety and Learning; if shut or close, they are term'd, *elasp'd*; they are to be born by him which is studious of any of the liberal Sciences or Tongues, and that hath attain'd to a certain Excellence therein above others.

B I T T.

'Tis for a rational Man.

BRIDGES.

B R I D G E S.

The Bearing of *Bridges* and *Arches*, signifies the Care and patient Stability in Men or in Magistracy, who must endure the Taunts and Assaults of the discontented Vulgar.

B U C K L E S.

Emblems of Fidelity and Constancy. We read in the first Book of *Maccabees*, Chap. 10. Verse 20. of Jonathan the famous General of the Jews, he was presented by Alexander (twas that Alexander that kill'd Demetrius, and that married Cleopatra, Daughter of Ptolemeus) these Words, *We ordain thee to be High-Priest of thy own Nation, and to be called the King's Friend, (and therewith he sent him a purple Robe and a Crown of Gold, as the Use is to be given to such as are of the King's Blood, &c.* Chap. 11. Verse 57. Young Antiochus wrote to Jonathan, saying, *I confirm thee in the High-Priesthood, and appoint thee Ruler over four Governments, and to be one of the King's Friends, and to be cloathed in Purple, and to wear a Golden Buckle.*

B U T.

Is the End of all Things.

B U S ' H E L.

Is Plenty, Wisdom and Liberality.

B U G L E - H O R N.

Emblem of Vain Glory.

C U P S.

Symbols of Royal Dainties and outward Blessings for all plentiful Provisions, if they be of Gold, and always full of good Liquors, and good Company by.

Cover'd C U P S.

Represents the Concave and Convex of the higher and lower Orbs.

C A N T O N.

'Tis a Reward from a Prince. To a Gentleman, Esq; or Knight, if *smi-*
ster, a Reward for Virtue and Honour.

CASTLES and TOWERS.

The bearing of them shews that the Bearer stood carefully on his Guard, tho' continually assail'd with spiritual and temporal Enemies, that ceased not to plot his Destruction, if it lay in their Power.

N. B. Observe that when the Architecture extendeth itself from one Side of the Shield or Field to the other, then it must be named, a *Castle Turreted*, and to Name of how many.

A CASTLE Triple Tower'd.

Munster reporteth, that *Caliphus*, once Governor of the City of *Susa*, he had therein a *Tower* full of Gold and Jewels; but, for Avarice, would not dispose of his heap'd Treasure amongst his Soldiers. Afterwards *Alan*, King of the *Tartarians*, surpris'd the City, and taking *Caliphus*, shut him up in his Tower, saying unto him, *If thou hadst not so greedily wall'd up thy Treasure, thou hadst saved thy self and this City: Now therefore eat and drink, and take thy Fill of that thou lovedst so dearly.* So he died miserably thro' Famine in the Midst of his excessive Treasures.

CHEVERONS and HUMET.

'Tis generally *perpale*, *counterchang'd*, *perflew'd*; they are always of two Colours.

A C H I E F

Signifies a Senator or Honourable Man.

C H A P L E T S.

Signifies a Garland of Flowers for the Head, with four Roses: They are given as Crowns for Virtue sake.

C O M B.

'Tis a necessary Instrument for cleaning and trimming of the Head, and seemeth (as touchnig the Form thereof) to have been devised by Imitation of the Back-Bone of some Fish; and it serveth not only for cleansing the Head from Dandrif and other Superfluities, but 'tis of great Use among Women in shedding and trimming their Hair and Head-Tire, wherein some of them bestow more Time and Labour than their whole Bodies are worth.

C I R C L E

Every Circle is for Vertue.

C R O W N S.

Are given as a Reward for Virtue. There are diverse Kinds of them, and they all have their several Significations.

C R O S S E S.

They were first bestow'd on such as had perform'd, or at least had undertaken some Service for Christ, or the Christian Profession; if fitch'd, Fellowship in Suffering, Manhood; if sharp, to shew Sufferings; if plain, willing to suffer; if flowry, Victory.

C R O S S P O T E N T.

The Resemblance it hath of a *Crouch*, which *Chaucer* calleth a *Potent*, which is properly *Figative*; for were it that the Overthwart, or Cross Part hereof

hereof should be exempted, then the Middle Part shews it self to be oppressed *Crouch*, used for the Stay and Sustainment of feeble and aged Persons. Like as old Age is a Blessing of God, so contrariwise, it is a Token of his heavy Displeasure to be cut off before a Man shall attain thereto; as appeareth by that Saying of God unto old *Eli* the Priest, *Behold, the Days come that I will cut off thine Arm, and the Arm of thy Father's House, that there shall not be an old Man in thine House for ever*, 1 Sam. 2. 31. And again, *And all the Increase of thine House shall die in the Flower of their Age*. Moreover, it is said in the Prophet *Zachariah*, on the contrary Part, *Thus saith the Lord of Hosts, There shall yet old Men and old Women dwell in the Streets of Jerusalem: And every Man with his Staff in his Hand for very Age*. Whereby is meant, that God would preserve them in Life so long as Nature might sustain them.

CROSS.

Relating to a *Cross* which was miraculously seen by *Constantine* the Great in his Conflict against *Maximus* the Tyrant, whom he overcame, the same *Cross* was used by the *French King*, named *Philippus Augustus*, against the *Turks*, and Enemies of the Christian Faith; and in divers Expeditions against them, the Sign of the *Cross* has been seen in the very Firmament, and of diverse noble Princes, and of diverse Colours and Forms, and especially of the valiant Prince, King *Richard* the First of *England*, who being at *Dunstable*, when he prepar'd himself for his Journey, he saw at Noon Day in the Air a *Cross*, wherefore the Sign of the *Cross* hath been taken and born in sundry Ways by most noble Kings and puissant Princes.

The *Roman Emperor*, *Tiberius Constantinus*, a Prince upright in Justice, pure in Life, and clear in Conscience, who govern'd the whole Empire so prudently and sincerely that no Man was able to reprove him, if the Histories which are written of him do not deceive us: *Paulus Diaconus* doth declare, that this Emperor, *Tiberius*, spent so great Treasures about repairing his Palaces, and to redeem poor Captives, to build Hospitals, to erect Monasteries, to marry and provide for Orphans and Widows; in all which he was so bountiful, that sometimes he had not any thing left to maintain his Royal Estate and Household. Truly this was a blessed Necessity; for nothing can be better bestow'd than that which is employ'd in the Service of Christ, and to his poor Members: And of this Poverty this Emperor was not ashamed, but thought it a great Glory. Yet one thing grieved him very much, which was, to see *Sophia* the Empress rejoyce at his Misery; for the high and noble Hearts which feel themselves wounded, they do not feel so much their own Pain, as they do to see their Enemies rejoyce at their Grief and Calamity. But God never forsakes them that for his sake becomes poor, as it appeareth by this, It chanced one Day that this Emperor, *Tiberius*, walking in the Midst of his Palace, he espy'd under his Feet a Marble Stone, which was in the Form like unto a *Cross*; and because he thought 'twas not proper such a thing should be under foul and base Feet, which was so victorious and triumphant a Sign, he caused the said Stone to be taken up, (not thinking any thing to be there under it) and immediately they found another Stone whereon was the like Figure or Form of a *Cross*, and this second being taken up, they found a third in the like Manner, with a *Cross* cut on it, and when that was taken up, at the Bottom there was found a great Treasure, which amounted to the Sum of two Millions of Duckets, for which the good Emperor, *Tiberius*, gave Thanks unto Almighty God; and whereas

he was liberal before, he was afterwards more liberal; for all those Treasures he distributed among the poor and needy People, whose Treasures they were.

I find of him thus written, *Let therefore mighty Kings and great Potentates, and Nobility, &c. see, read and profit by this Example, and let them think themselves assur'd, that by the giving of Alms to the Poor they need not fear to become poor; for in the End the voluptuous Man cannot call himself rich, nor the vertuous Man call himself poor.*

'Tis said, that an Angel brought unto one called *Mercuridall*, Armour necessary for him, with a Shield of Azure charg'd with a *Cross flory*, between four *Roses Or*. 'Tis written, that this Shield, with the Sign of the *Cross* thereon, was sent from Heaven; that in the Time of the *French King, Charles* the Seventh of that Name, the Element being very fair and clear, and the Sun shining, there appear'd, and was seen both by the *English* and *French*, a white *Cross* in the clear Firmament; which Heavenly Sign, so seen by both Nations, the *French*, when they moved the Rebellion against their Prince, taking it as an Admonition from Heaven of their Duty and Obedience due unto him, such Veneration by them was given unto the Sign of the *Cross*, and fearing the Persecution and Punishment that would fall upon them for such their Rebellion as they then had committed; that it was that of the Sight of the Sign of the *Cross* did soften and mollify their Hearts, that they return'd from those wicked Practices of Rebellion to their Obedience, and crav'd Pardon.

In the Time of the puissant Prince, King *Edward* the Third, there was a *Cross* seen, as 'tis above recited. The Armes which the *French Kings* now bear 'tis said were sent from Heaven to *Clodeveus*, then King of *France*, when he was baptiz'd and became a Christian. Their Arms were formerly three *Toads* proper. It may be perceived what great Princes and Potentates thought of the *Cross*, so hath been thought good to the great Wisdom of God, that our blessed Saviour should subdue the universal World, through the Horns of the *Cross*. A *Cross* appeared in the Firmament to *Achaisus*, once King of *Scotland*, and also to *Hungus* King of the *Picts*, before a Battle they fought against *Arbolstone*, once King of *England*.

A DIE or DICE.

This is the Game of Fortunes Children, the Square which always turns upright, however it be cast, is the Emblem of Constancy, but the uncertainty of the *Pits*, is the very Tipe of Unconstancy, and Mutability, he that lays his Estate on the one of these *Dice*, will have a small Estate for his Eyes to look on.

A Distaff, Fate, Death or Marriage.

ESCOCHEON.

'Tis an antient Bearing since King *Richard's* Time, 'twas then born by the Name of *Burly*, it betokeneth the Bearer, the Atchieving of some Business of Mement, or the finishing of some Memorable Work.

ESCOCHEON of Pretence.

Is *Simbolum Cordis*, Probity, and Council, 'tis a very antient Bearing.

Ermines or Furs.

1st, *Ermine*, 'tis White powder'd with Black.

2d, *Ermines*, is Black powder'd with White.

3d,

3d, *Erminets*, is White powder'd with Black, on each of the Powdrings there is a Red Hair.

4th, *Ermenois* powder'd with Black.

5th, *Pean* is *Sable*, powder'd with Or.

6th, *Vaire Argent* and *Azure*, or otherwise *B & Argt.*

7th, *Verrey Or & Gules.*

8th, *Verrey Or & Vert*, or otherwise *Vert & Or.*

9th, *Varrey Cuppa*, *Varry Tossa*, or *Meiretis*, as a *Furr* of four Colours, but they must mention, 'tis like the Head of Crutches, and they are called by *Chaucer*, *Potent*, *Counter Potent*.

ESCALOP SHELL.

'Tis the Pilgrims Ensign, and 'tis recorded in the Office of Arms (*London*) that the Bearer of an *Escalop* Shell, signifieth, the first Bearer to have been a Commander, who by his Virtues and Valour, had so gained the Hearts and Love of his Soldiers and Companions in Arms, that they defer'd not to follow him even to Dangers Mouth.

This *Shell* of the *Escalop*, excelleth the Shells of all other *Fish*, which can be read of, therefore 'tis thought not unfit to adorn the Colours of the Knights, even of *St. Nicholas* Order, when it took its first Beginning; how many grave Persons were chosen to be Fellows or Companions of the same Order, in what Manner the same *Escalops* were to be commix'd in the said Colour, and what was signified thereby; we also read, that the *Shells* of certain *Fishes* were sent among other Riches and Presents, to the Great King *Alexander*, (above all) by the Kings of the *Indians*, as Presents of great Estimation and Value (I found a Crest of a *Dragon's-head erased*, holding the Branch of the Herb *Pulegium* in his Mouth.) *Prolemus* a near Kinsman of the said King *Alexander's*, when he was grievously wounded by an *Indian* in his Left Shoulder, he dreamed that there appeared to him a *Dragon*, that offer'd to him a Herb out of his Mouth, for healing his Wound, and to take away the Venom which he had received from the Weapon, wherewith the Wound was made; of the which Herb, when he awaked, he shewed both the Colour and the Shape of the Leaf, affirming that he could know it, if any Man could find it out, the same Herb was sought for by so many, that at last it was found, and being put upon the Wound, the Pain strait ceased, and the Scar within a short Time was closed up; for this Cause do I describe the *Dragon's-head*, having in his Mouth the Herb *Pulagium*, which Herb hath a sweet pleasant Smell; and as *Isidore* saith, is more precious then Pepper among the *Indians*; the Vertue thereof is to cast out and destroy all putrified Humours and Venom in Ulcers. Some *English* Writers do judge *Pulegium* to be that Herb, which we call *Penerial* or *Organum*.

F I R E

Is dedicated to *Mars*.

FLESH POT

It appeareth by History, that the Ancients were used to boil their Meat in the Hides of Beasts, which is yet in Use in some barbarous Countries, but Art has supplied that Defect; The *Flesh Pots* of *Egypt* are objected to the fleshly Minded *Jews*, who were contented to forsake the Hopes of the blessed *Canaan*, to enjoy again the Pleasures of their Belly Cheer; and as *Esau's*

Mess of Pottage is with many of more Esteem, then the Birthright and Inheritance of the Heavenly *Canaan*.

FLANCH.

'Tis given to One that by his Discreffion, doth keep in the rude Multitude.

FLASQUE.

'Tis fit for a worthy Gown-man, and for a reward of Virtue and Learning, or a learned Clark or Secretary.

FLINT STONES.

'Tis an ancient Emblem or Token used by great Persons, *Johannes Dignis* Earl of *Flanders*, gave for his Device a *Steel* and a *Flint-Stone*, which well agreed with his Disposition; this Earl was taken Prisoner by *Bajazet* the *Turk*, and when he should have been put to the Sword, a Physiognomer much esteemed by the *Turk*, perswaded him to let him go free, saying, he foresaw somewhat in him, that when he came Home he would set a great Part of Christendom in a Combustion, as indeed he did, by reason of the Murder of *Lewis* the Brother to the *French King Charles* the VIth, which Murder the *Franciscan Friars* did as impiously defend, by the Examples of *Zimry* killed by *Phineas*, *Holifernes* by *Judith*, *Sisera* by *Jael*, and the *Egyptians* by *Moses*; as the like Examples are still produced by the traiterous Parricides of Kings and Princes, set on Work by the Grandfather of such holy Treasons.

The said Earl's Son *Phillipus Bonus*, was first Founder of the Order of the *Golden Fleece*, which hangeth at a Coller made in the Form of the said *Steels* and *Flint Stones*, which Order the King of *Spain* still upholdeth.

FUSILLS.

'Tis a Spindle or Spool of Yarn when 'tis full spun. What if the first Bearer of such Ensigns did cause his own Wool to be spun at Home by the People of his Household, whether they were his own Children or Servants, is this therefore any Reproach to the Master? since his Children and Household Servants, yea and he himself be cloathed and apparalled therewith, 'tis much the better, no certainly there can be no Reproach therein, but rather an high Commendation of virtuous Exercise and Godly Labour.

It appeareth in the History of the Acts of *Alexander* the Great, that whilst he was Abroad in the Wars, that his Sisters did spin, and made Garments for him of Woollen Cloath, which they sent to him as great Presents, and by him was at the same Time worn, and more esteemed than all the Silks and Precious Vestments and Garments of the *Persians*; and altho' the Noble Women in that Country take more in Disdain, then to put their Hands to Wool, yet the Sisters of the Great King *Alexander*, and the Noble Women of *Macedonia* were no way ashamed to spin, and to make Garments thereof, they not thinking the same to be any Blemish at all to their Nobility or Blood.

And that such a Mighty Conqueror and Prince, most Prudent as *Charles* the Great was thought good, to erect Pillars fabily of Stones very precious, in perpetual Remembrance of the Spinners Craft and had such Pillars of Stone set up in the Palace which he builded at *Inzelham* in *Germany*, where he was born and are such now erect in the Prince *Palatine's* Castle at *Heidelberg*.

FUSILLS

This sheet belongs to the same for 1725.

The Illustrious Family of the Earls of *Shrewsbury*.

61

He died and was succeeded by *Hugh* his Brother, who took on him a Monk's Habit in the Monastery of *Beaubeck* in *Normandy*, and was succeeded by his Son named *Richard*.

Who had a Son named *Gilbert*, who in the 5th of *Richard* 1st, was made Governor of *Ludlow-Castle*, and left Issue *Richard* his Son and Heir, who married *Aliva* Sister to *Phillip Basset*, Justice of *England*, and by her had a Son named *Gilbert*.

Which *Gilbert* was Governor of the Castles of *Grafmond*, *Skenfrith*, and *Blackminster*; and by Reason he married *Gundahna*, Daughter to *Rhese* Prince of *Wales*; he changed his Arms, which was bendy of ten Peices Pearl and Ruby, with a bordure engrailed of the first.

And by reason of this Marriage chang'd his Arms, and took hers, which was Ruby a Lion Rampant in a Border engrailed Topaz (which the Family bears to this Day) it being the Arms of the said *Rhese* Prince of *Wales*.

He died and was succeeded by *Richard* his Son, who married *Sarah* Daughter to *William Beauchamp* Earl of *Warwick*, by her had two Sons, *Gilbert* his Son and Heir and *Richard*.

Which *Richard* married *Joan* Daughter to *Hugh de Mortimer* of *Riccard's-Castle* in the County of *Hereford*, by which Marriage he became possessed of that Mannor.

But *Gilbert* succeeded his Father, and was Lord Chamberlain to King *Edward* the 2d, and Justice of *South-Wales*.

And was also summoned to Parliament from the 4th of *Edward* the 3d, to the Eighteenth of that Reign, but died the 2d, and was succeeded by *Richard* his Son.

Which *Richard* married *Elizabeth* Sister to *John Comins* of *Badenhaugh*, in the Kingdom of *Scotland*; and by her had two Sons, *Gilbert* his Heir and Successor, and *Thomas* who became a Priest.

Gilbert had Summons to Parliament from the 4th of *Edward* the 3d, to the 10th of *Richard* the 2d, and married two Wives, and left a Son but by which of the Wives it is not mentioned; the first was *Patronill*, Daughter to *James* Earl of *Ormonde*, and the second was *Joan* Daughter to *Ralph* Earl of *Stafford*.

The Son of *Gilbert* last mentioned, was named *Richard*, and married *Ankaret* Daughter to *John le Strange* of *Blackmore*, by whom he had a Son of his own Name, who was Lord Arch-Bishop of *Dublin* (he was consecrated in the Year 1442) and *John* his Successor.

Which *John* his eldest Son and Heir in 1412 was Lord-Justice of *Ireland*, and in 1425, *John Talbot* Lord *Furnival*, Lord-Deputy, and for his Wisdom and great Courage and faithful Services, was created Earl of *Waterford*, *Wexford* and *Shrewsbury*.

He was also Knight of the most Noble Order of the Garter. (See *Asbmole* Page 610, N^o. 137. and Page 711, N^o. 171.) and of St. *Michael*, and of the Golden-Fleece, and Great Marshal to King *Henry* the 6th, of his Realm of *France*, but he died in 1453, and was inter'd at *Rouen* in *Normandy*, leaving Issue by *Maud* his first Wife, eldest Daughter to Sir *Thomas Nevill*, Knight, (by *Joan* his Wife Sole Daughter and Heiress to *William Furnivall*) *John* his Heir and Successor.

His second Wife was *Margaret* Daughter to *Richard Beauchamp* Earl of *Warwick*, by whom he had Issue another *John*, created Baron and Viscount *Lisle*, he was kill'd in *France*; so that *John* by his Wife became his Heir as aforesaid.

He was Lord-Treasurer of *England*, and married *Elizabeth* Daughter to *James* Earl of *Ormonde*, by whom he had a Son named *John*, who was Lord Chief-Justice of *North-Wales*; and married *Catherine* Daughter to *Humphrey* *Stafford*.

Stafford Duke of *Buckingham*, and had Issue *George* his Son and Heir, who was Steward of the Household to King *Henry* the 8th, and One of the Privy Council.

He married *Anne* Daughter to *William* Lord *Hastings*, and by her had *Francis* his Successor; who in the second of Queen *Elizabeth*, was one of the Peers (besides the Lord *Montacute*) that opposed the Bill for abolishing the Pope's Supremacy and Reformation of Religion, but was afterwards President of the Council to that Queen; and by *Mary* his Wife, Daughter to *Thomas D'acres* of *Gillesland*, had *George* his Son and Heir.

This *George* was intrusted with the keeping of *Mary* Queen of *Scots*, and also was made Lord High-Steward upon the Duke of *Norfolk*, and after his Death was made Earl Marshal of *England*.

He married *Gertrude* Daughter of *Thomas Manners* Earl of *Rutland*, and by her had two Sons *Gilbert* and *Edward*.

Which *Gilbert* was elected Knight of the Most Noble Order of the Garter. See *Ashmole* Page 715. No. 375. but died without Issue, as also did *Edward* his Brother and Successor.

Whereupon the Title descended to *George Talbot* of *Grafton* in the County of *Worcester*, Esq; Lineal Heir Male to Sir *Gilbert Talbot*, Knight Baronet, second Son to *John* the first Earl of *Shrewsbury*, of this House.

But this *George* dying unmarried, *John Talbot* his near Kinsman succeeded, which *John* was Son of *John Talbot* of *Longford* in the County of *Salop*, Esq; (only Brother to the last *George*) by *Eleanor* his Wife, Daughter and Co-heir to Sir *Thomas Baskerville* of *Wolveshill*, in the County of *Worcester* Knight.

This *John* Earl of *Waterford* and *Shrewsbury*, had two Wives; he first married *Mary* Daughter to Sir *Francis Fortescue*, of *Salden-Hall* in the County of *Bucks* Knight, by whom he had Issue *Francis* his Successor, who was Father of *Charles* late Duke of *Shrewsbury*.

And by his second Wife *Frances*, Daughter to *Thomas* Lord *Arundel* of *Wardour*, by her had Issue *Thomas Talbot* of *Longford* in the County of *Salop*, Esq; Father of *George* the present Earl; and *Gilbert* an Older Son who is now a Priest: The Wife of this Earl is, *Mary* Sister to the Lord Viscount *Fitz-Williams* of *Mount-Merrion* near *Dublin* in the Kingdom of *Ireland*, by whom he has a Son named *George*, and a Daughter *Barbary*.

His Grace the late Duke and Earl of *Shrewsbury* was Marquis of *Alton* and Lord *Furnival*, Earl of *Wexford* and *Waterford* in *Ireland*, and Baron *Talbot*, &c. He was Son to Earl *Francis* of *Shrewsbury*, who was kill'd in a Duel by the late Duke of *Bucks*, in 1667. King *James* II. at whose Coronation he carried the *Curtana*, made him Lord Chamberlain and Colonel of a Regiment of Horse; but not long after he quitted his said Regiment, mortgaged his Estate, and went over to the Prince of *Orange*; after whose Accession to the Throne, he was advanc'd to be Secretary of State, One of the Governours of the *Charter-House*, created D. of *Shrewsbury*, a Privy Councillor, Kt. of the most noble Order of the Garter*, Lord Lieutenant of the County and City of *Worcester*; and in 1697, K. *William* left him one of the Lords Justice. He afterwards resigned his Post of Secretary of State, and was made Lord Chamberlain to King *William's* Jewel Office. He was restored by Queen *Anne*, who soon after her Accession made him Lord Lieutenant of *Herefordshire* and *Worstershire*, and one of her Privy Council. In 1705 he married her Grace the present Dutchess Dowager. In 1710 Queen *Anne* made him Lord Chamberlain of her Household. In 1712 Lord Lieutenant of *Salop*, and in 1714 sent him Ambassador Extraordinary to *France* (whither his Dutchess accompanied him) Ld. Lieut. Gen. and General Governor of the Kingdom of *Ireland*, and Ld. High-Treasurer of *Great-Britain*: By Virtue whereof, and also by his Majesty's Nomination, he was appointed one of the Lords of the Regency after that Queen's Death. On which Occa-
sion

* Addenda to *Ashmole*, Number 500.

sion he met the rest of the Lords of the Privy Council at St. James's, and signed the Proclamation of King George. He was afterwards one of the Lords deputed by the rest of the Regency, to remove the late Secretary *Bolingbrooke*, and seal up his Offices. In September, 1714, King George made him one of his Privy Council, and next Month Lord Chamberlain of his Majesty's Household and Lord Lieutenant of *Worcester*. His Grace assisted at the Introducing his Royal Highness the Prince of *Wales* into the House of Lords at the first Meeting of this Parliament; but in July following he was removed from the Post of Lord Chamberlain.

In St. Patrick's Cathedral Church *Dublin*, lies *Richard* Second Son of *Richard Talbot*, Earl of *Shrewsbury*, &c. Just by the Steps going up to the Altar, lieth the Body of *Richard Talbot* Archbishop of *Dublin*; he was Consecrated, 1442. as by the white Book belonging to *Christ-Church* doth appear; he was twice Lord Justice of *Ireland*, viz. 1436 and 1447, and once Lord Chancellor of the Kingdom of *Ireland*, he died Anno 1449, on the 15th Day of *August*, his Effigies were inlaid in Brass, and with Brass Pinns fastned to the Stone that lyeth over him, but now scarce to be seen, with a Mitre on his Head, and a Pastoral Staff in his Hand, only some Fragments of the Brass are yet remaining, having these Verses engraved thereon.

*Talbot Richardus latet sub hic marinore Pressus
Archi fuit Præsul hujus sedis Reverendæ,
Parvos Canonicos qui fundavitque Choristos
Anno Millemo C quater quater X quoque Nono,
Quindeno Augusti Mensis mundo valè dixit,
Omnipotens Dominus cui propicietur in ævum.*

'Tis thus Englished in Sir *James Ware*'s original Manuscripts.

Under this Stone doth *Richard Talbot* lie,
The once Archbishop of this Reverend See.
Who did our Choir and petty Cannons found,
The Fifteenth Day of *August*, Fourteen hundred
Forty nine, he bid the Word good b'u'ye,
To him may the Almighty Mercy shew to all Eternity.

A R M S.

This Family bears twelve Coats Marshal'd, 1st. is *Talbot*, Ruby a Lion Rampant in a border engrailed Topaz. It originally was *Rhese* Prince of *Wales*.

2d. Sapphire a Lion Rampant, Pearl in a border Topaz.

3d. Pearl five Bendlets Ruby.

4th. Ruby three Garbs in a bordure of *Scotland* Topaz.

5th. Pearl two Lions passant Ruby.

6th. Ruby 3 Lions passant Pearl.

7th. Ruby a Saltier, Pearl charged with a Martlet Diamond.

8th Pearl a bend between 6 Martlets Ruby.

9th. Pearl a Lion Rampant parted, per fess Ruby and Diamond.

10. Topaz frette Ruby.

11. Sapphire three Trouts fretted orbicular, i. e. the Tail in each others Mouth proper.

12. Pearl a Cheveron Ruby, enter three Hurts proper, Crest, a Lion Passant Gardant of the second standing on a Chapeau Ruby, turn'd up Ermine, Motto, *PREST, D, AUAN PLIER*, supported by two *Talbots* Pearl.

64 The Illustrious Family of the Earls of *Mount Alexander*.

The Most Noble and Puissant Lord *Hugh Montgomery*, Earl of *Mount-Alexander* in the County of *Down*, and Viscount *Montgomery* of the *Ards*, Master General of the Ordnance, and of his Majesty's Stores of War and Munition in and throughout the Kingdom of *Ireland*, and Governor of the County of *Down*, and one of the Lords of his Majesty's most Honourable Privy Council of the Kingdom of *Ireland*.

This Family is descended from the Illustrious House of *Montgomery* in the Kingdom of *Scotland*, where they have flourish'd for upwards of Two hundred Years, under the Title of Earl of *Eglington* and *Skinnerly*, but the first that we have found mention'd in this Kingdom, was *Hugh* the late Earl, who in the Year 1684, was one of the Privy Council to King *James* the Second.

In 1701, he was one of the Lords Justices with *Narcissus Marsh*, Lord Archbishop of *Dublin*, and *Henry Moor* Earl of *Drogheda*.

C R E A T I O N.

Viscount *Montgomery* of *Ards*, 3d. *May*, 1622. 20th *Feb.* 1st. one of the Lords of his Majesty's most Honourable Privy Council 27th *May*, 1637. 13th *Car.* 1st, Earl of *Mount Alexander*, 13th *Jan.* 1661. 13th *Car.* 2d, Constable and Governor of the Fort of *Charlemount*, 8th *October*, 1683. 35th *Car.* 2d. Master General of the Ordnance and Stores of War and Munition, in and throughout the Kingdom of *Ireland* in 1689. Master General of the Ordnance, Stores of War and Munition, in and throughout the Kingdom of *Ireland*, 5th *January* 1698. one of the Lords Justices with General *Earl* and *Thomas Keightly*, Esq; Sworn 11th *April*, 1702. 1st *Queen Anne*, Lord Justice 23d *March*, 1703-4. with the Honourable Sir *Richard Cox*, Knight, Lord Chancellor of the Kingdom of *Ireland*, and Lieutenant General *Earl* one of the Privy Council to King *William*, *Queen Anne* and King *George*, but he died in 1717. and was succeeded by *Henry* his Brother, who is now Earl of *Mount Alexander*, and by his Wife, Sister to *Thomas* now Lord Baron of *Houth*, hath two Sons, *Hugh* and *Thomas*, of which *Hugh* married Daughter to Sir *Patrick Barnwell*, Knight, but as yet no Issue, 1720.

A R M S.

2 Coats quarter'd, 1st. Saphire three Flower de Lucies *i. e.* the Arms of *France* Topaz, second Ruby, 3 Annulets of the second, Stoned of the 1st, 3d as the 2d. 4th as the 1st. on an Escucheon of pretence, Ruby a Spear Topaz suppressing a Sword in Saltier proper, point in the dexter Corner, all in a bordure of *Scotland i. e.* Topaz a double Tressure, Flory Counterflory Ruby, Crest a Gantlet erected proper, on a Chapeau Ruby turn'd up Ermine, grasping a Sword proper, Motto *HONNEUR SANS REPOS*, dexter supporter a Wyvern Emerald, Spewing out Fire at both Head and Tail, sinister an Angel vested, Saphire girded Topaz, Face, Hands and Feet proper, Hair and Wings Topaz, over his Shoulder in a Belt Ruby, a Sword pendant proper.

Earl P A L M E R.

The most Noble and Puissant Lord, *Roger Palmer*, Earl of *Castlemain*, and Baron *Palmer* of *Limerick*.

CREATION.

A HALTER.

Love, Venery, Fortitude and Tempérance, the Ambushes of Secret Fraud and Impiety.

A HINGE signifies Authority

HERCULES's IMAGE.

Porus once King of the *Indians*, when he ordered his Battle against *Alexander* the Great, he did bear his Standard, in the Image of *Hercules*, for an Encouragement of his Soldiers to Fight well, and for a Note of Reproach and Infamy to them that should fly or run away from the same, and loss of Life to them, that left it in the Field: Such Veneration and Religion the *Indians* conceived of *Hercules*, that some Time had been their utmost Enemy. I Read that *Romulus* first King of the *Romans*, used in his Standard a bundle of *Hay* tied together, at the End of a long Staff, and that born in the Field instead of a Standard, by some called an *Auriflambe*.

HORNS.

Do betoken Strength and Fortitude, in as much as God hath given them upon Beasts, to be unto them as Instruments or Weapons, as well Offensive as Defensive, as we may probably gather by that which is spoken by the Prophet *David*, *Psal.* 75. 12. *All the horns of the wicked also will I cut off; but the Horns of the righteous shall be exalted.* Stags having cast their Horns, they do Skulk in secret and desolate Places, because they find themselves Disarmed, and destitute of their former Strength, which maketh them more Careful of their Safety, as *Aelianus* noteth.

KATHERINE WHEEL.

So called, because *Maxemius* the Emperor, had proposed, Four so called on the same Fashion, to tear the Flesh of that holy Virgin *St. Katherine*, whose *Wheels* broak all to Pieces, and slew Four hundred *Paynims*, by the Wrath of God, as the old Doctor and Father *St. Athanasius* writeth, who had been her Schoolmaster. Emblem of Fortune is Incertum.

KING S-H E A D.

A Kings Head *Argent*, Crown'd or *Sable*.

This Coat ought not to be blazoned in Common Colours, as I found it was done, but thus by Planets, *Saturn*, a Kings Head, *Luna* crowned *Soll*; This may be taken for the Arms of some great Prince or other Chieftain, which had taken some King in Flight, and detained him as his Prisoner.

Divers Histories make mention, that when mighty Princes and valiant Kings be given to Sensuality and Pride, not weighing the good saying of the Wise, nor harkning to the wholesome Advice or Council of their Friends, they oftentimes fall into the Hands of their Enemies, and then they are oftentimes deprived of their Kingdoms and Loyalties, or else suffer Imprisonment, famine distress, and other Pains and Torments, so ending their Lives in great Calamity and Misery, as 'tis Read of one *Pausanias*, once King of the *Lacedaemonians*.

cedemonians, who at a Banquet desir'd instantly of *Simonides* a Poet of *Greece*, that he should then just spake some notable Sentence, that favoured of Wisdom, *Simonides* smiling thereat, remember said he, thou art but a Man, *Pausanias* took that scornfully, and esteemed it as nothing. Afterwads *Pausanias* being put into Prison in *Chalceco*, and there being famished to Death; but before he died, he remembered the sayings of *Simonides*, and with a loud and lamentable Voice, said, O my Friend of *Cæcus* (for there was the Poet born) thy Words were of great Importance, but I for Madness, and the cursed Sin of Pride, esteemed them as nothing.

L O Z E N G E S.

Were Ornaments in Crowns, Symbols of Peace and Splendor, and worn and used in Armory on the Foreheads and Fingers of noble Women, it signifies the Bearer thereof in a Field *Gules*, to have been most Prudent and Politick in Stratagems of War.

All Womens Arms are to be born, *Lozenge* (both Maids and Widows) as was *Omphale* that Maiden Queen of the Country of *Lydia*; she was so Valiant in Deeds and Fates of Arms, that after she had kill'd a huge *Lyon*, she used to wear the Head of the *Lyon* upon her, to declare thereby her Prowess, and that she rather seem to be of the Male Kind then of the Female: The Famous *Hercules* of *Lybia*, Son of *Busirus* King of *Egypt* so call'd, he so dearly loved this Queen, that to win her Favour, he did all things at her Command; she once sent him to kill a large *Serpent* near the Flood of *Sagaris*, and afterwards he became so servisable to her, as if he had been one of her Women Servants, insomuch that she compelled him to pick *Wool* and Spin and Card, and would sometimes so abuse him that she would beat him about the Head with her Sandal or Slipper. This *Hercules* in his Days, he was approved to be the most Sout, Brave, Heroick and Magnanimous Person on Earth, yet he suffered himself to be put on and abused by the imperious Spirit of a Woman, which ought to be curb'd, and they ought to be better inform'd, &c.

An Example of a Lady, Riding or going Naked.

Which was much commended, it being for doing good, this shews you *Godwina* the Wife of *Leofricus* Duke of *March*, she requesting of her Lord Freedom or Toll free, for the Town and City of *Coventry*, the Franchisement was granted to her, conditionally that she would Ride naked through the same City, who for the Love she bore to the Inhabitants thereof, and that she should be for ever remembred for being their Patroness, she was minded to do the same, provided she might chuse her time for Riding, which was determined to be in the Forenoon, whereupon all the Inhabitants, and all their Families were commanded to keep shut their Doors and to keep their Windows close; whilst the Dutcheff was doing this good Deed, and by chance when she mounted, her Horse neighed, whereat one *Looby* readier then the rest, or otherwise perchance desirous to see the strangeness of the Ladies Posture, he let down the Window, and looked out in remembrance whereof: Whether it was for the *Lubber's* sake that look't out or for the Horse's neighing, was the Cause thereof, tho' all the City be Toll-free, yet Horses are not Toll-free to this Day, tho' that so well happen'd. I have read of one *Codavilus* some time King of the *Lyddians*, who for the Pride he had in the Beauty of his Wife, he exposed her naked to his Companion *Giges*, wherewith *Giges* was so much enamoured, and she so much displeased therewith, that through both their Consents, in a short time after, *Giges* took from him his Wife, Kingdom, and Life, altogether.

L E V A L.

L E V A L.

'Tis the Tipe of Equity and Uprightness.

M A S C L E S.

Are generally voided, and worn in *Girdles*, and *Bracelets*, they are Symbols of outward Blessings and Nobleness. 'Tis taken for the Marsh of a *Net*, and *Nets* are in sacred Writ, Hieroglyphicks of Perswasion, whereby Men are induced to Virtue, and Verity, and so may seem after some sort to be caught, far diverse from this, is that of a *Net*, which is in use with many Men in this Age, to catch and ensnare Men of honest plain Dispositions, entangling them therein, not only to the Decay of their Bodies, but also to the utter Subversion of their Estates, enriching themselves and their Posterities; of such the Prophet *Habakuk* speaketh, *Chap. 1. Ver. 15. 16.*

M E A L E.

'Tis the Commerce of human Life.

M I L L - S T O N E.

It representeth unto us the mutual Converse of Human Society, because *Mill-stones* are never occupied single, but by Couples or Pairs, and each of them standeth in need of each others help, for the Performance of the Work whereunto they are ordain'd: Because every Man standeth in Need of some sure and stedfast Friend, by whose Council and Advice he may be supported for the better Compassing of what ever Affairs of Importance he shall undertake; I should be loath to wish some of our fine Ladies, (that runs in Trademens Debts, and never Endeavours to pay them) to wear such a one at their Ears.

M O O N or C R E S S A N T.

It shews a Man to do something, whereby he is advanced to Honour in his old Age. The proper Colour of the Moon in *Heraldry*, we take it to be *Argent*, both for the weakness of the Light, and also for Distinction betwixt the blazing of it, and the Sun. Concerning the use of the *Moon*, it is said *Eccl. 43. Ver. 5. The Moon also hath he made to appear according to her Season, that it should be a Declaration of the time and Sign for the World. Ver. 7. The Feasts are appointed by the Moon, the Light thereof diminisheth unto the End. Ver. 8. The Moon is called after the Name thereof, and groweth wonderful in her changing.*

The *Moon* is the Mistress by which all moist, mutable, and unconstant Things are ruled, as *Women*, the *Sea*, *Rivers* and *Fountains*, the Ebbing and Flowing of the Sea, sheweth the Motions of the *Moon*. After she hath attain'd the full, she receiveth Administration of her light, Wasting of the one half thereof, and from the 7th Day after her full, she diminisheth continually more and more, until she became again (as many honest Men are) sharp Horned, and suffereth continually Diminution unto the Instant of her Change, and differeth from her prime State after the Change.

The *Moon* when *Eclipsed* only at such a Time, as she is at her full State, and Diametrically opposite unto the *Sun*, when by Interposition of the Earth between them, she seemeth to our Sight for the Time, to be deprived of her Light, through the Shadow of the grosse Body of the Earth, that is, a passive form of the *Moon*; and such her Passions are called the Throws or Pangs of the *Moon*; in former Time, the old *Germans* thought the *Moon* was in a Trance, and used to Shout and make a Noise with *Basons* to *Wake* her, or else they supposed she was Angry with them, and therefore they Howled till she looked Cheerfully on them again, of this mutable State of the *Moon*, thus writeth the *Poet*.

Dame Cynthia Imitates the Dames of our Nation,

Every Day she Attires her self in a new Fashion.

Which occasioned a Witty Moral related by *Plutarch* (as I think) how the *Moon* on a Time sent for a Taylor to make her a Gown, but he could never fit her, for it was either too little or too big for her, which was not the Taylor's fault, but her own Inconstancy, so impossible a thing it is to fit the Humours of one that is Fickle or Unstable.

A MULLET.

Suns, Moons and *Stars* for Men of publick good, in *Heraldry* it has a noble Signification, it denotes some Divine Qualities bestowed from above, whereby Men do shine in Virtue, Learning and Works of Piety.

Party Colour'd Coat.

'Tis the *Hieroglyphick* amongst Womens Laciviousness.

The Party colour'd Garments was so much esteemed in ancient Times, as they were held meet, for the Daughters of Kings, during the Time of their Virginity, for we Read of the *Tamar* Daughter of King *David* (till abused by her Brother *Amon*, which cost him his Life) some time after, and so we Read, that *Joseph* the only beloved Son of *Jacob* or *Israel*, was by his Father cloathed in a Coat of divers Colours, to distinguish him from the rest of his Brethren. We likewise Read the high Estimation of such kind of Party colour'd Garments (where the Mother of *Sisera*, Captain or General of King *Jabin's* Army) when he went to Fight against the *Israelites*, whom *Jael* the Wife of *Heber* slew with a Nail and a Hammer struck into his Temples, *Judges* 4th. 21, and 22. v. she discoursing to her Ladies, touching her Sons overlong stay after the Battle (against the *Israelites*) she said why is his Charriot so long in coming, why tarry the Wheels of his Charriot, her wife Ladies answered her, yea she return'd answer to her self. Have they not Sped, have they not divided the Prey to every Damsel or two, to *Sisera* a Prey of divers Colours, of Needlework of divers Colours on both Sides, meet for the Necks of them that take the Spoil.

P A L E.

It denotes the first Bearer to have deserved well, by some Stratagem of Mining, 'tis one that stands by his Prince and Country, a down right meaning Man.

Per pale Fortitude, Emblem of Vigilancy,

Per pale indented Innocency and Sobriety.

P E N N.

P E N.

This hath Affinity with the Art of Grammer, the Wisdom of a learned Man cometh by using well his vacant Hours, or idle Time, and that ceaseth not from his Matters and Labours may come by Wisdom, *Eccles.* 38. v. 34. In former Ages before the Invention of *Printing*, the only Means of preserving the Knowledge of good Arts (without which the World had been overwhelmed in Barbarism) was by this silly Instrument, the *Pen*, preserv'd, whereby greater Matters in the World have been Atchieved than ever could be by Sword or Cannon, and a certain great Monarch said, that he more feared one Blot or Dash of a learned *Pen*, which might wound his Fame amongst all his Posterity, than the Armies of his most powerful Enemies.

It is a Custom with many Men, that are slow or dull of Apprehension, when they set themselves to Write of any serious Matter, long to Deliberate with themselves, how they may best contrive the same, and during all the Time of their Meditation, to know or bite the *Pen*; whereupon it seemeth the Proverb grew *Pem audere Calamum*, which may be applied to them that bestow much Time, and take great Pains to accomplish that they undertake, *Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the Milk, and drawn from the Breasts, Isaiah 28. 9. For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little, v. 10.*

P E N T H E U S.

The torn Corps of *Pentheus*, and the Cause of his Death sufficiently displaceth, who as the Fables do Report; was once King of the *Thebians*, whose Father was called *Echion* and his Mother *Agave*; this *Pentheus* despised the Sacrifice of *Bacchus*, the God of Wine, or the drunken God, wherefore his own Mother *Agave* cut off his Head; and his Sisters with the other Company of Women, which then did Celebrate the Feast and Sacrifice of the said *Bacchus*, they tore his Body all to Pieces.

P I T H E U S.

I read that *Pitheus* a *Lydian*, was so rich, and had such abundance of Gold, that he received *Xerxes* King of *Persia*, with all his whole Army, which was Innumerable, and that with great Magnificence; and that he gave to *Darius* Father of *Xerxes*, a plain Tree all of Gold, and a Vine of the same Mettle.

P I L E.

'Tis fit for a Commander, or Engineer, the *Hieroglyphick Element* of Fire to the Faithful Man, that of the Water for the Patient Man, that of the Air to a Speculative Soul, that of the Earth for a Pioneer.

P I P E.

Signifies Flattery, *Pan* was the first inventor of the *Trumpet* or *Cornet* for War, with the unacquainted sound of which, the *Persian* Army was so astonished, that they fell into disorder of a Defeat, and gave up the Day, and themselves to a cheap Execution.

PILLAR CROWN

A Pillar, abunday Eminency of sublimity of Glory.

I read that *Darius* King of *Persia*, the Time he went into *Scythia*, he pitch'd his Pavilions at the head of a River in *Thracia*, call'd *Thearius*, where he abode three Days; and delighting himself at the most pleasantest Water of the River; he pitch't in the same Place a *Pillar* engraven with Letters of *Greek*, declaring his being there with great Commendations of the Waters.

Pillar enwrap'd with an Adder.

The *Adder* thus enwrap'd about the *Pillar*, may signifie Prudence, conjoined with Constancy, both which being united in Men of high Spirits, doth greatly avail to the atchieving of noble and great Enterprizes. *Farnesius* making mention of the chief Virtues that ought to be in a Prince, he setteth down two especially, whereof the one is Prudence, whereby the Helm of the common Wealth is govern'd in Time of Peace; the other is Fortitude, whereby the attempts of the Enemy are frustrated in Time of War. *Pillars* are the *Hieroglyphicks* of Fortitude and Constancy, they were erected for divers Ends and Purposes, sometimes, to limit out the Bounds of the possession of the People that bordered one upon another, sometime for Memories of Vows made, as that which was erected by *Jacob* at *Bethel* 28 *Gen.* 18, sometimes for Ornament as those of the Temple, 1 *Kings* 7. 15. v. sometimes for Testimonies of Covenants, as that which was erected by *Jacob*, for a Memorial between him and *Laban*, 31. *Gen.* 44, 45. sometimes for Monuments to extal the Valour, Worth and Merits of well deserving Men, as those that was decreed by the Senate and People of *Rome*, to Men of special Desert and approv'd Virtue. Sometimes they were set up for Preservation of Names of Families from Oblivion: of which sort is that mentioned in the 2 *Sam.* 18. and 18. *Now Absalom in his life-time had taken and reared up for himself a Pillar, which is in the Kings dale: for he said, I have no son to keep my name in remembrance: and he called the Pillar after his own Name, and it is called unto this day, Absaloms place.*

A Spaniel Dog on a Pillar.

It is written of *Diogenes* the Philosopher, that he died being bitten by a *Dog*, after whose Death his Scholars (to shew which of them did bear the greatest good Will towards him) contending who should have his Body to bury it, that Strife being appeased by the Magistrates, they did bury him very Noble; and they not only made a fair Tomb over him, but also erected a *Pillar* with a *Dog* standing on it, in perpetual remembrance of his Death: 'Tis supposed this *Dog* by his shape was a *Spaniel*, for he was half Hairy, and the other half clipt, by reason Gentlemen loves such *Dogs* or *Hounds*.

PICKAXE

This acquaints the Bearer, tho' of the noblest and ancientest Family, hath little cause to be Proud, if he looks into the *Pitts* from whence he was first diged.

PLUMMET.

PLUMMET.

This may aptly serve for a *Hieroglyphick* of Providence, in respect that Mariners, by the help of this Instrument, fastned to a long Line, of many Fathoms, do sound the depth of the Seas, when by some Tempestuous Storm or other Accident, they are forc'd upon an unknown Coast, that so, if necessity require, they may betake them to their Anchor hold, or divert their Course some other Way; whereby we are admonished to sound the depth of our Intention, before we put them in Practice, least we hazard our Fortunes or Lives (through want of Foresight) upon the Sholes of Destruction.

PLOUGH.

The bearing of a *Plough* with the *Mechanical Instruments* of Husbandry, shews the Bearer by his Industry, had been beneficial to the common Wealth.

From the *Plough* has been raised Kings and great Men; *Quintus* he having but 30 Acres of Land, and being a *Ploughman* thereof himself, the Senate and People of *Rome*, sent a Messenger to tell him, that they had chosen him to be Dictator, which was at that Time the highest Dignity amongst the *Romans*; and for three Months he had Royal Authority. *Quintus* hearing the Message, let the *Plough* stand still, and went into the City, and prepared his Host against the *Samnites*, and vanquished them Valiently, that done, he surrender'd up his Office, and being discharged of his Dignity, he repaired again to his *Plough*, and applied it diligently. *Eccles. 38. v. 35. How can he get Wisdom that holdeth the Plough, and he that hath pleasure in the Goad and in driving Oxen, and is occupied in the Labours, and talketh of nothing but the breed of Bullocks, he giveth his Mind to make Furrows, and is diligent to give Fodder to the Cattle.*

A PURSE.

This may be taken for a good token in Arms for Liberality, but if shut or the Strings drawn close, it then signifies Avarice or Covetousness: By an open *Purse* we may understand, he is a Man of charitable Disposition and a frank and liberal Steward, of the Blessings which God hath bestowed upon him, for the relief of the Poor and Needy.

Quarter may well beseem a Barron, 'tis more than the Canton.

RAINBOW.

'Tis a *Symbol* of Honour if Yellow, if White 'tis soon defoil'd, if Blue 'tis Fading, if Red 'tis a Blossom, if Green 'tis Withering, if Purple 'tis Stain'd, it representeth the Vanity and Vicissitude of worldly Honour. A *Rainbow* is colour'd, Arch or Bow, formed in a hollow thin and unequal Cloud; by the Reflection of the Beams of the opposite Sun: The Cause of the rare Use of the *Rainbow* in Coat Armour, perhaps may be for the Colours thereof, cannot be aptly counterfieted as witnesseth *Aristotle*. Whereby it seemeth of all others the hardest thing to imitate the natural Colours of the *Rainbow* according to *Scribonius* are Red, Green, Blue and Yellow, The *Rainbow* is a token of God's Covenant made with *Noah*, and in him with all People, as appeareth *Genesis 9. and 13 v. I do set my bow in the cloud, and it shall be for*

a token of a covenant between me and the earth. As touching the Beauty of the *Rainbow* it is said, *Eccles.* 43. v. 2. Look upon the *Rainbow*, and praise him that made it, very beautiful is it in the Brightness thereof, it compasseth the Heaven about with a Circle, and the Hand most high hath bended it, *Ibid* 12. and indeed worthily is he to be praised, who when he could have made a Bow to destroy us, rather chose to make this Bow to assure us, he would not destroy us. A noble Precedent to teach Nobles to loose their Strength and their Weapons, rather to preserve and help, than to overthrow or hurt those who are under their Power. *Farnesius* saith, that when the *Rainbow* appearing in the *South*, betokeneth Rain, and in the *West* it sheweth Thunder, and in the *East* prognosticates fair Weather.

Rock signifieth Safety, Refuge or Protection, as *Psal.* 31. *Thou art my rock and my fortress*, &c. for that resteth under the Defence of the Almighty, is like a Castle of Strength, scituated upon an accessible Rock, whereto none can approach to do hurt.

Rock or Mountain Inflamed.

Here you may see two Elements together, the Earthly and Fiery; *Mount Aetna* is like this, or else this like *Mount Aetna*, it being a Hill in *Sicily*, which incessantly casteth forth Flames of Fire; where to the envious Man may be fitly compared, who still disgorgeth his furious Malice against others, but it inwardly speweth out *Brimstone*, like his own Bowels; one writeth of this Hill *Aetna*; that on the one Part, it keepeth *Snow* all the Year long, and on the other it ever burneth; 'tis like those who can breath both Hot and Cold out of one Mouth at once.

R O U N D E L L S.

They are Symbols of Perfection and Eternity.

These seven may be termed *Roundells*, but are always described by their Colours, viz.

1st, Is called a *Bezant*, if of *Troy* Weight is a Talent of Gold, 'tis of great Value, some think they were stamp'd at a Place formerly called *Byzantium*, (but now called *Constantinople*) and are so called *Byzants*, the Weight of one is 104 Pound 2 Ounces, being in Value 3750 Pounds *Sterling*.

2^d, *Argent* (i. e.) a Plate, 'tis always White, 'tis ready for stamping any Image on, as Coin usually bears, in Precious Stones 'tis the *Pearl*, 'tis said the *Pearl* were the only Meat wherewith the *Jews* lived long on, they having nothing else to eat, when the City of *Jerusalem* was besieged by *Titus*, as *Josephus* Witnesseth.

3^d, *Hurtes* or *Tounge Molles* in Women always Blue, but properly they are *Hurtle-berries*.

4th, *Pellets* or Gun Stones, always *Sable*.

5th, *Golphes* or Wounds, always *Purple*.

6th, *Pomes* or Green Apples, always *Green*.

7th, *Tortaux* or Cakes of Bread, always *Red*.

At such a Time as *Alexander* the Great had laid Siege to the City of *Tyre*; a certain Soldier of the *Macedonians*, as he was breaking of his Bread to eat, there appeared therein as it were Drops of Blood, (which by *Aristander* the Diviner was thus interpreted) if the Blood had appeared outwardly, then it had signified ill Fortune to the *Macedonians*, but in as much as it was found within, it betokeneth Destruction to the City they went about to win. 'Tis

'Tis said of *Alexander* the Great of *Macedonia*, in the Night Season he would not suffer his Army to the Adventure of Fortune as long as he slept himself, he used this Experiment, when he laid him down to take his Rest; a Brazen Pot was set under his Elbow on the Ground, and putting forth his Arm out of the Bed, he held in his Hand a Silver Ball, to the Intent, that when dead Sleep should loose the Strength of the Sinews, the ring of the Ball when it fell (into the Pot) might break his Sleep, and so awake him.

S A W.

Malevolent Language.

S A L T I E R.

'Tis made after the Manner of St. *Andrew's* Cross, 'tis to be compared to it, it is also taken for a certain Instrument which has been made and set in some convenient Places in Noblemens Parks and Forests, as hath been well known, both by Noblemen and Gentlemen of the Game, as well as by the Huntsman, they are as Instruments to catch Wild Beasts in, which they, entering into this Instrument, cannot escape, by any Manner of Ways or Means, they were formerly given to rich Men and covetous Persons, or Niggards, I mean such Persons as will not part freely or liberally from any of their Substance, may not to pay their just Debts to their Creditors, altho' it were to keep them from perishing, or to keep them from out of a Goal.

It signifies the Bearer to have been one of the first which mounted on the Enemies Walls.

S C E P T R E.

With an Eye and Ear on the Top, does signify hearing, seeing and governing all Things.

S C Y T H E.

'Tis an Instrument not only to cut down Grass or Corn, but they have been used in the Wars, such Engins did the Soldiers of *Alexander* the Great use against the Force of the *Elephant*.

Shoos on a Man's Foot.

It may seem good and fit, where it grieveth or pincheth no Man can tell, but he that wears it: *Paulus Amelius* Son to *Lucius Paulus*, a Consul excellently admired among the *Romans*, hearing his Wife *Papyria* (the Daughter of a Consul) commended for her Beauty, Nobleness of Birth, Modesty and Fruitfulness; he shewed to them that praised her his Foot, and ask'd how they liked it, they answer'd 'twas a very good Shoos, and well made, he saith, but none of you doth know where it pincheth me, meaning that he alone felt it, &c.

T

SICKLE.

S I C K L E

The *Sickle* hath in it a Spiritual Mystery, the which is most Godly expounded by that Famous Clark *Erasmus* of *Rotterdam*, in his Paraphrase upon the 4th Chapter of *St. Mark's* Gospel, therefore whoſo deſireth the Expoſition thereof, let them read that Place.

A S P I N D L E

Denoteth Travel and Labour.

A S P U R

The Precedure of Things.

Stone or Cube.

Perpetuity, Stability, firm or fixt, Prosperity.

S T A R S

Saith *Iſidore* are ſo called of ſtanding, by reaſon they ſtand always in the Firmament and never fall.

S Q U A R E S

Artificers (ſaith *Plutarch*) does uſe their Squares, their Rules, their Lines and Levels, they go by Measures and Numbers, to the end that in all their Works there ſhould not be found any thing done either raſhly or at Adventure, and therefore ſhould Men uſe the like Moderation and Rules in the Performance of thoſe Actions of Vertue, wherein Man's Happineſs doth conſiſt, eſpecially thoſe who ſit in the Seat of Juſtice; which in *Moſes's* Time were uſed to be Men fearing God, and hating covetouſneſs, which is the perfect Square which ſuch ought to follow. But *Ariſtotele* writteth of a *Leſbian* Square or Rule, which was made of ſo flexible a Stuff, that it would bend any way the Workman would have it, but moſt dangerous is the Eſtate of that Common wealth, whoſe Judges work by ſuch like Squares, making the Law to bow to their private Affections, and ſometimes to mean one Thing, and another Time quite contrary, as they themſelves are diſpoſed to incline to. This Inſtrument likewise ſhews the Bearer did nothing raſhly, or at an Adventure, but by Moderation and Rules of Performance; it ſignifies good Direction and Prudence in bringing Work to a Concluſion.

Simonides a Poet in *Greece*, he on a Time when he went to take a Journey, he eſpied a dead Man to him unknown, lying on the Ground ready to be devoured by Birds or Wild Beaſts, he took up the dead Body, and as ſoon as he could he did bury it, ſoon after he was minded to take ſhipping, and the ſame Night he ſaw in his Sleep the Man whom he had buried, admoniſhing him not to go in that Ship, for if he did he would certainly periſh by Shipwrack; he told his Dream to the reſt of his Comrades, and they mock'd at him, and by that Means he was left on the Shoar, but when they had launched from the Land, there aroſe a violent Tempeſt, inſomuch that both the Ship and all the reſt periſhed in the Sea, and ſo *Simonides* eſcaped for the good Turn he had done in burying the dead Carcaſs which he found; whoſoever readeth

readeth this let him go and do the like, or something like it; for with such charitable Acts God is well pleased with, for Charity covereth a Multitude of Sins.

Josephus Ant. Lib. II. 68. *Alexander* the Great of *Macedonia*, passeth out of *Europe* into *Asia*, and begins to lay waste the *Persian* Empire. He maketh towards *Jerusalem* intending to besiege it, *Jaddeus* the High-Priest hearing of it, putteth on his Priestly Ornaments, and being accompanied with the People all in White goeth out to meet him. *Alexander* seeing this Habit, falls down prostrate before him, saying, whilst he was in *Macedonia* a Man appeared unto him in the very same Habit, and invited him to come into *Asia*, and promised to deliver the *Persian* Empire into his Hands, after this he goes to the Temple, and offer'd Sacrifice according to the High-Priest's Direction, they shew him the Prophecy of *Daniel* 8. v. 7, 11, 13. That a *Grecian* should come and destroy the *Persians*, whereby he is mightily confirmed and perswaded that he himself is the Man; lastly, he bestows upon the *Jews* whatsoever Favours they desire, and departeth. The *Persians* are overcome, *Darius* slain, and *Alexander* remains Universal Monarch of the *Eastern* World.

S U N.

The Noble and Bountiful Person, it is the Symbol of Sovereignty, the Hieroglyphick of Royalty, Yellow and Red sacred to the Sun, for Kings and Priests, Truth and Unity.

Sun for that only he is so great, or for that when he is risen, he so darkeneth all the rest with his Splendor, as that he alone appeareth in Heaven as a Monarch in his Kingdom, of the Glory and Excellency of the *Sun*, it is said, *Ecclus.* 42. v. 16. *The Sun, that giveth Light, looketh upon all Things, and the Work thereof is full of the Glory of the Lord.* And again, *Ecclus.* 43. v. 2. *The Sun when it appeareth, declareth at his rising a marvellous Instrument, the Work of the most high.* v. 3. *At Noon it parched the Country, and who can abide the burning Heat thereof. A Man blowing a Furnace is in the Works of Heat, but the Sun burneth the Mountains three times more; breathing out fiery Vapours, and sending forth bright Beams, it dimmeth the Eyes. Great is the Lord that made it, and at his Commandment it runneth hastily.* If we consider how many Fogs and Mists it dispelleth, how many noisome Vapours it consumeth, and how all Creatures are overcome with the Heat thereof. We shall find that King *David* did very aptly compare it to a Giant (for Strength) refreshed, with Wine (for the Heat) to run his Course, for his swift Motion.

S U N Eclipsed.

'Tis occasion'd by the Interposition of the *Moon*, although it be far less in Quantity, yet coming between us and the Body of the *Sun*, it doth divert the Beams thereof, and debarreth us of the sight of them, even as the interposition of our Hands or any other small Body before our Eyes, doth debar us from the sight of some great Mountain, for to think that the *Sun* doth loose his Light by the Eclipse, as doth a Candle being extinct, proceedeth out of meer rustick Ignorance, as the like Error is in those who thinks the *Sun* looseth his Light, or goeth to Bed every Night, whereas it doth only remove it self from our *Horizon*, to enlighten other Countries, situated in other Parts of the World, as was well expressed by *Secundus* the Philosopher, who being demanded by *Adrian* the Emperor, what the *Sun* was, taking his Tables in Hand, wrote in this Manner, it is the *Eye of Heaven*, the *Circuis of Heat*, a *Shining* without *Decay*, the *Day's Ornament*, the *Heavens Distributer*.

ter. The most miraculous Eclipse of the *Sun* that ever happened was, when the *Son of Righteousness*, the *Son of God* was on the *Cross*, when all the *Earth* was so benighted at Noon-day, that *Dionysius* the *Areopageta* a *Heathen*, cry'd out, saying, either the *World* was at an end, or the *Maker* of it suffering some great Agony.

Sun, the full *Moon* and seven *Stars*.

The two first in chief, the last in Orbicular Form in base; *Joseph* had in his Dream, *Genesis* 37. v. 9. where the *Sun*, *Moon* and eleven *Stars* made Obedience to him; signifying his Father, his Mother, and his eleven Brethren. For as in Scripture, so in Heathenish Devotions also, the *Sun* and *Moon* were accounted Male and Female, and sometimes Man and Wife, and as the *Moon* hath all her Light from the *Sun*, so hath the Wife from her Husband, and as the *Moon* is ever Lighter on that side which looks towards the *Sun*, so should the Wife study to be fairest in her Husband's Eyes; and many Wives in their Husband's Abstance do truly imitate the *Moon* in this, that they are Lightest when the *Sun* is farthest from them. Howsoever this Marriage between the *Sun* and *Moon* was made up, it is certain the Banes was forbidden, as appeareth by one, who speaking of Queen *Mary's* Days, and of her Marriage, relateth how the *Sun* went a wooing to the Lady *Moon*; all Nations (especially those of hot Countries) preferred a Petition to *Jupiter* to hinder the Nuptials, alledging, that there being but one *Sun*, yet he so scorched and burned all, but if he should marry and beget other *Suns*, the Heat would so encrease as in all Probability all must perish; whereupon *Jupiter* staid the Match for that Time, or at least was so propitious, that nothing came of the Conjunction of those fiery Flames, &c.

T A U.

'Tis the Heroglyphick of security, it signifies Peace.

T H E S E U S.

The Banner of *Theseus* is Emeral'd being Disveloped, was a King on Horseback armed at all Points Pearl, bearing a *Septre* in his Hand, and on his Head a Crown winged Ermine: This may be taken for the God of *Mercury*, the God of *Eloquence*, it is said he appeared to *Divers* as having Wings. *Paradise* describeth Lightning to have Wings; I suppose some sort of Men in these our Days, have Wings also, and Fly contrary to Nature, but I imagine they are Counterfeits, or supposed to Bee Wings as those whom *Icarus* made to Fly withal, which when he had ingeniously set them together with *Wax*, and joyned them fast to his Sides, and sure enough as he thought, he mounted up into the Air, but as soon as the *Sunbeams* had some what heated them, and the *Wax* began to grow soft or melt, he fell down in a great River where he was immediately drowned; the Water was ever after called by his Name; the like fall had *Bellerophon*, when he took upon him to ascend upon *Pegasus* the winged Horse; the Moral is that no Man should meddle with Things above his understanding.

This *Theseus* when he came to the Destruction of the City of *Thebes* and slew *Creon* King thereof: Thus it may appear, that Arms were long born in good order before the Seige of *Troy*, for the Destruction of the City of *Thebes*, was before that long Seige of *Troy*.

Timbrel,

Timbrel, Vicissitude of Affairs.

T O A D S T O O L S.

Betokeneth Folly and Stupidity. Spongey, swelling, porous, soft, hollow, unfavoury, cold, moist dull, lumpish poisonous, soon sprung, Thunder-engendred, insipid, tasteless.

Torches, Mutual Love, Marriage.

T O W E R S, or C A S T L E S.

The Bearing of them shews, that the Bearer stood carefully on his Guard, tho' continually assailed with spiritual and corporal Enemies, that ceased not to Plot his Destruction, if it lay in their Power.

N. B. Observe, that when the *Architecture* extendeth it self from one Side of the Shield or Field to the other, then it must be named a Castle turretted; and name how many.

Munster reporteth, that *Catiphus*, once Governor of the City of *Susa*, he had therein a Tower full of Gold and Jewels, but for Avarice and Covetousness would no way disperse his heaped Treasures amongst his Soldiers. Afterwards *Alan*, King of the *Tartarians*, surprized this City, and taking *Catiphus* shut him up in the Tower, saying unto him, 'If thou hadst not so greedily walled up that Treasure, thou hadst saved thy self and this City: Now therefore eat, drink, and take thy Fill of that thou lovedst so dearly; so he died miserably thro' Famine, in the Midst of his excessive Treasures.

Trunks, Coffers or Chests.

'Tis a Necessary thing for the safe keeping of Jewels or other Ornaments, as Gold or Silver, and also Books, Evidences and Records of Judgement or Enrollments. *Pliny* writeth in his natural History, that among all the Spoils which *Alexander* the Great got from *Darius* King of *Persia*, he liked one more especially than the rest, which was a Trunk or Coffer of sweet Ointments, very sumptuous, and of great Value, both in Gold, precious Stone, and Pearls, and shewing the same to divers of his Friends and Lovers, he questioned with them to what Purpose it would best serve; and after divers and contrary Reasons by them discovered and shewed, he then said it would best serve for the keeping of the Books of *Homer*, as the best and most excellent Work for the Declaration of a Man's Mind, judging thereby, no Treasure more precious than it. They are for many other good Purposes and respects born in Armory; for Diligence and vertuous Study is hereby signified and represented, and not Negligence or hoarding up worldly Pelf, Muck or Riches.

A T R E V E T.

It seemeth to be so called of its Three Feet, or a *Tripode*. It signifieth a Stool of so many Feet. Amongst the Heathens *Apollo's* Priests were said to give Answers from the *Oracles* sitting on such a Stool, when he that speaketh *Oracles* is said to speak Truth.

T R O W E L S.

The People of *Israel*, when they were come out of their Captivity from *Babylon*, they began again to build the Walls of *Jerusalem*; and they being continually hindred by their most spiteful and unreconciled Enemies, they were constrained every one of them to work with his *Trowel* with one Hand, while he held his Weapon with the other, ready to defend himself, and having

78 A Description of several Things used in HERALDRY.

ing his Sword girded by his Thigh; and so they builded those Walls of *Jerusalem*.

V O I D E R S.

This is the Reward for a Gentlewoman, for Service done by her to the Prince; but when the *Voider* should be one of the Nine Furs of Doublings, such Reward (saith *Leigh*) might a Dutches of *England* have given to her Gentlewoman, who served her most diligently, not only while she kept the Town of *Hanboul*, but also when she rode armed into the Field, and frightened the *Frenchmen* from the Siege thereof. The one is called *Voiders*, either because of the Shallowness, therein they do resemble the accustomed voiding Plates with narrow Brims, used at Tables, or else the *French* Word *Voire*, which signifies a *Looking-glass* or *Mirror*, (which in ancient Times were made in that bulging Form) especially considering they are given to Gentlewomen in Recompence of Service, unto whom such Gifts are most acceptable; and withal implying that Gentlewomen so well deserving should be *Mirrors* and Paterns to others of their Sex, wherein to behold both their Duties and the due Rewards of Virtues. His Council was so very behoveful, who advised all Gentlewomen to look often on their *Looking-glasses*, that so if they saw themselves beautiful, they might be stirred up to make their Minds as fair by Virtue as their Faces were by Nature; but if deformed, they might make amends for their outward Deformity, with their gracious Qualities; and therein they see that they carry on their Shoulders nothing but a *Yowl* or Skull, wrapt in a Skin, which one Day will be loathsome to be looked on.

W A T E R S, or FOUNTAINS.

The beautionous shallow Rivers, spreading Fountains, pleasing Streams. The Sea is the Riches of the Kingdom, and a fair River is the Riches of the City, and therefore their Waves are held good bearing for one that hath done Service upon either. Fresh and Sweet Waters are reckoned amongst God's peculiar Blessings promised to the Observers of his Laws, and those of chiefest Rank. *For the Lord thy God bringeth thee into a good Land, in the which are Rivers of Waters, Fountains and Depths that spring out of the Valleys and Mountains. Lev. Chap. 26 Ver. 7.*

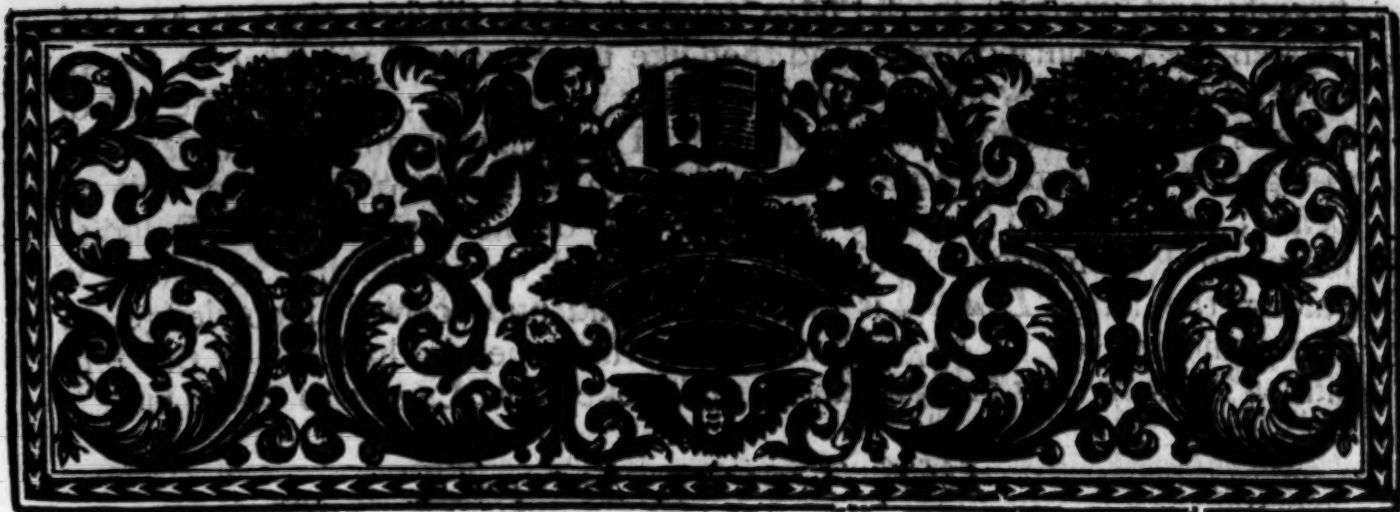
W E E L S.

They are set to catch *Fish* in; and indeed they are like the Ensnaring and Deceitfulness of wily Men; for as their Mouths are made broad and easy for the *Fish* to enter, and are narrow within that they cannot get forth, so crafty Knaves and Varlets will make some Pretences to draw Men into *Danger's* Mouth, out of which they cannot easily get being once bound and entangled; and this kind of Trade is much more base and inhuman than any other before specified; amongst which are to be rang'd all those who sell their Tongues, their Skills, and their Consciences, only to get a Fee from their Clients.

W H A R R O W S P I N D L E S.

This *Spindle* differeth much from the other's Precident in respect of the Crook above, and of the *Wharrow* imposed upon the lower part thereof. This Sort of *Spindle* Women do use most commonly to spin withal, not at the Turn, but at the *Distaff* put under their Girdles, so as they oftentimes spin therewith, going, sitting, or walking. The round Ball at the lower end serveth to the fast twisting of the *Thread*, and 'tis therefore called a *Wharrow-Spindle*.

VEGITABLES,



VEGITABLES, as Garbs, Plants and Trees, &c.

Pease and Concord. If on a Stock, 'tis trunked; if cut; 'tis coupt; if torn, 'tis erdicated or mooted.

Trunk of a Tree.

Eradicated or mooted up by the Roots, sprouting out two Branches. They must needs wither which have neither Shelter above, nor Nourishment from beneath, being therein like that *Roman Embassage*, where the one Ambassador had a giddy Head, and the other gouty Feet, whereof one said, that it had neither Head nor Feet.

Cypress, and Pine, Death and Oblivion.

F I G - T R E E

'Tis so called because it excelleth all others in Fruitfulness. 'Tis manifest, that this *Tree* beareth *Fruit* Three or Four Times in one Year; for while one ripeneth another springeth.

Fig-Leaves and the ancient Wearing, (*i. e.*) being the first Cloathing of our first transgressing Parents, (and as *Irenaeus* saith) they used not the *Leaves* of any other *Tree*, to shew the Torture and Anguish of Repentance, signified by the Roughness and Sharpness wherewith this Sort of *Leaf* is beset. 'Tis supposed they were *Leaves* of the white *Fig-Tree*, it being most rough. Our Blessed Saviour Christ, liked not to see *Fig-Leaves* without Fruit, and therefore cursed the *Tree*; and so will their accursed Condition be, the Growth of whose Faith and Religion is in Shew, and not in Substance of fruitful Works. A *Fig* signifies one devoted to sycophantish Sweetness. *Fig-Tree* was the Hieroglyphick of mutual Vicissitude; for here the old *Figs* never fall till the new ones appear, which affects the Justice of our Saviour's Curse inflicted on the *Fig-Tree* in the Gospel, and which hath so distorted and perplexed Commentators to abett; for if the Time of *Figs* was not yet come, as the Pages in the Holy Writ in that Story do aver, there was then a greater Reason that *Figs* should appear, and if the time of *Figs* was come, yet still the old ones did remain for some Interval of Time, after the new ones had given Evidence of their Appearance, and being. *Basanius* will have it to be the *Indian Fig-Tree*, whose Allegory is thus; which *Tree* (saith he) did grow
U 2
streight

streight and upright, so did Man towards God, till such time as he had broken the Commandments, and then like the Boughs of this *Tree* he began to bend downwards, and stooped towards the Earth; which all the rest of *Adam's* Posterity after him have done. The Umbracioufness of the *Tree* he compared to the dark Life of Man, through which the *Sun* was not able to peirce, till it pleased Christ to climb the *Tree* of the Cross, for our Enlightning and Redemption. The little Fruit, and the Difficulty of finding it among the large *Leaves*, is our Virtue and unperceived Knowledge, in Comparison of our so large Vanities; so that when he had eat of the forbidden *Tree*, he saw his Nakedness, and looked for *Leaves* to cover him.

IVY, Tenacity, Antiquity.

Pliny saith, that *Alexander* the Great crowned his Knights with *Ivy* when he had gotten the Victory over *India*.

JUNIPER-TREE.

This *Tree* always groweth in sandy Grounds, the *Leaves* and *Branches* thereof are continually green: It will not putrify or stink: It hath no Flowers: It is of the same Virtue or Strength as is the *Cedar Tree*: The *Pith* thereof is also more sound than is the *Cedar*, and the Wood principally hard, as *Mantuan* reporteth. It is great beyond Measure, and huge in *Spain*, and groweth best on the Hills, having Prickles instead of *Leaves*. It is crooked and wraped together being burnt: It is odoriferous, and purgeth the corrupted Air: It is a sweet Bush in this Realm, and worthy of great Commendation.

LAUREL.

Triumph and Victory. 'Twas in ancient Times thought to be a Remedy against Poison and Lightning, and in War used as a token of Peace and Quietness.

The *Laurel-Tree* is also of singular Excellency, Grace and Virtue; for in old Times all Victorious Emperors, Kings, Princes and Captains, were crown'd with Garlands of the *Laurel-Tree*, when they returned from Victory over their Enemies; and to the Knights, Soldiers and Standard-Bearers, which had behaved and born themselves vallantly and stoutly in the Wars, were also given Garlands made of the *Laurel-Tree*, to adorn their Heads, and they were as Testimonies of their Prowess, noble Acts, and great Courage for ever to be remember'd. It never leaveth its Greeness. It is supposed that this *Tree* is never touched with Lightning, and therefore the Emperor, *Tiberius Cesar*, in Thundering and Lightning used to wear a Garland of the *Laurel-Tree*. *Pliny* reporteth, that as the Emperor did sit by *Prusilla* the Empress in a certain Garden, an *Eagle*, from an high Place, let fall a fair white *Hen* without Blemish into the Empress's Lap, and the *Hen* did hold in her Beak a Leaf of a *Laurel Tree*, full of *Berries*. The Diviners took care of the *Hen*, and sow'd the *Berries*, keeping them safely; and of them came a Wood that was called the Wood of Worship for Victory and Mastery: And ever after the Emperor did bear in his Hand a Sprig of the *Laurel-Tree*, and did wear a Garland thereof on his Head; and after him, many other Emperors in the same Manner were crowned with the *Laurel-Tree* of the same Wood after Victory. This *Tree* was consecrated to the great *Jupiter*.

M Y R R H.

Dedicated to *Venus*; she was likewise represented Sitting on a *Goat*, and Treading on a *Snail*, to suggest that a modest Matron should subdue Goatish Wantonness, and like a *Snail* to be constantly Resident in her House, as that is in its Shell.

MULBERRY TREE.

'Tis a *Hieroglyphick* of *Wisdom*, whose property is to Speak, and to do all things in proper Season; and 'tis reputed (as I may say) the wisest of all *Trees*, in regard it never Sprouteth it hath a purple blushing Colour, much like resembling the Judges Attire, who attempted poor Vertuous and Innocent *Susanna*; in the other, that hue of their Face, which should have been in them, if they had been so gracious to have blusht at their Fault, as they were hasty to have committed it, 'twas a greater Sin in them more than in others, by reason they were to punish others for the like Offences; but 'tis no rare Thing, to see the great Offenders, to hang up the little ones.

Oak Tree and Acorns.

Wonderfully happy was the first Age of Man, which were satisfied with the finest Fruit which the Earth brought forth, and therefore they did not destroy themselves by intemperate Eating or Dinking to filthy Glutony, but their Hunger was easily satisfied, not knowing what Wine or strong Drink meant, yet they used the most pleasant and moist *Honey*, and the running Waters from the pleasant Streams and Springs, which caused them to Sleep pleasantly, tho' on the *Grass*, lying under the Shadow of the *Pine Tree*, 'twas hallowed to *Jupiter*.

*Our Fathers of old thought it good,
To Eat Acorns for their Food.*

Where stately *Oaks* are in no less account,
For Height or Spreading, than the proudest be,
That from high *Oeta* look on *Theffaly*
So fairly drest.

With spreading Arms and curled top that *Jove*
Ne'r braver saw in's *Dodonean* Grove;
Trees that to Fate are Tenants of a longer date,
Whence dangle *Acorns*, cradled in their Husks,

Jove's sacred Tree, — *Chaonian* Tree,

Knotty, Craggy, Leave-spreading, Aged, Solid, Branchy, Sturdy, Brawny, long liv'd, Tree aged, Broad, Stately, Rude, Rough-hewn, Strong-grown, Gnarled, Broad-spread, Thick-leav'd, Well-limb'd, Lofty-fronted, Shady, most bearing Hallow, Stooping, Decriped, Jagged, Tufted, Savage, Sacred, Proud, Strong-rib'd.

This Tree endureth many Years, in the old Times 'twas accounted the chiefest of Wood; it is a Tree grows very high, full of Boughs and Branches, having a Root most perfect and sure, and therefore it is best able to abide the blasts and shaking of all tempestuous Winds and Weather, and for his Hugeness (when grown) and Strength, 'tis most fit for large Buildings, it signifies *Virtue*, *Fortitude*, *Force*, *Strength*, *Dominion* or *Principality*, and long Life.

Olive Tree and Branches.

(Peace is the Gift of God) Concord and Obedience, Hope, Hardness made Limber and Ductile, Agriculture, Filicity, the Branch signifies a noble Soul. It is a Tree of Peace, for no Messengers were sent to *Rome*, to get or obtain a Peace, without bearing in their Hands the Branch of an *Olive Tree*, neither yet to prefer Peace to other Men, and that the dignity of this Tree is known; for that in token of Reconciliation between God and Man, and of the Peace made between them; the *Dove* which was sent forth out of the *Ark* by *Noah*, return'd again to him, with this Token in her Mouth, which was an *Olive Leaf* that she had pluckt off no other Tree (*Pliny* saith) that amongst the *Athenians*, Victors were crown'd with them.

PEACH TREE.

Was the *Hieroglyphick* of Silence, whose Leaf did represent the Tongue in Form, and the Fruit, the Heart, to imitate, the Heart and Tongue should be of one Piece, and never to Speak, without Premeditation; therefore this Tree was dedicated to *Harpocrates* God of Silence, who was painted with the Leaves, and Fruit of the *Peach Tree* in one Hand, and the other pressing his Lip.

PALM TREE.

It is a Tree Noble and Famous, always Fair and Green, and a long Time beautified with Branches and Leaves both in *Winter* and *Summer*: This noble Tree aboundeth, and is most Fruitful in *India*; and therefore *Vespasian* the Emperor, caused it to be Im-printed on one side of his Coin, the figure of a *Palm Tree*, to declare thereby his Triumphal Victory, in Subduing and Conquering the whole Region of *Jewry*.

SYCAMORE TREE.

Little *Zacheus* climbed up into such a Tree, to see our blessed Lord and Saviour Jesus Christ as he was to pass by that Way (by reason he was small of Stature) the Evangelist call'd this Tree, a wild *Fig Tree*, but rightly 'tis named a *Sycamore*, by reason it bringeth *Figs* of their own right Kind, that other *Fig Trees* be of another Kind, and by reason thereof, it is called a *Fig* of *Egypt*, and yet in the least it resembleth the *Mulberry Tree*; it hath a-bundance of *Milk*, whose Fruit cometh not out of the tops of the Boughs as *Figs* do, but out of the same Boughs, and 'tis Sweet as a Wild *Fig*.

Vine Tree and Cluster of Grapes.

Fecundity and Joy, Emblem of true Friendship, 'twas planted by *Noah* at his first coming out of the *Ark*, Read the Sacred History, &c.

Vine Tree and Cluster of Grapes in chief.

Let the Bearer hereof be especially endowed with the Virtue of Temperance, because his Chief is the Fruit of the *Vine*, the which nothing is more Profitable to the Strength of Man's Body, nor more Pernicious to the Voluptuous Appetites, if Measure would lack in drinking the Fruit thereof, *Andro-*
cides

cides (a Man of excellent Wisdom) wrote to the great King *Alexander* an Epistle desiring him to refrain his Intemperance, wherein he said, most noble Prince, when thou wilt drink Wine, remember then, that thou drinkest the Blood of the Earth, signifying thereby (after the Opinion of Sir *Thomas Elliot*) the Strength and Power of Wine, also warning *Alexander* of the Thirst or Appetite of Blood, which would ensue by his intemperate Drinking; for *Pliny* that writeth this History saith (immediately) if *Alexander* had obeyed the Precepts of *Androcides*, he had never slain his Friends in his Drunkenness; for he slew his dear Friend *Clitus*, who as *Curtius* in his History maketh mention: Here also is to be Noted, that tokens or signs in Arms, may admonish the Bearers thereof to avoid divers Vices, and to embrace the contrary, which is Virtue, as for Example, the Bearer that bears a *Wolf*, let him beware of Rapacity (*i. e.*) being Ravenous.

Garbs, Corn and Flowers.

Or Shaves of *Corn* they signifie Plenty in abundance, and that the first Bearer did deserve well for his Hospitality. *Ceres* Wife to *Osiris* once King of *Egypt*, did first invent the sowing of *Wheat* and other Grain of *Corn*, which before did naturally grow Wild amongst the Herbs; they are Emblems of Community, Fellowship and Fortitude, and the Tipe of our Resurrection. They signifie Liberty, Opulency, Peace, Concord, Fertility and Prosperity.

Broom, Emblem of Humility.

CINQUEFOIL.

Is an Herb wholesome for many good Uses, and is of an ancient bearing in *Escutcheons*, the Number of the Leaves answer the five Senses of a Man, and he that cannot Conquer his Affections and Master his Senses (which Sensual and Vicious they are wholly addicted unto) he may worthily, and with Honour bear the *Cinquefoil*, as the sign of his five fold Victory over a stronger Enemy, than the three headed Monster, *Cerberus* the Porter or Keeper of *Hell Gate*.

Cockel and Darnel, evil Manners.

Gourds, or Pompious, Vain and empty Hopes.

Golden-Apple, Fæcundity.

LILLY.

'Tis next to the *Rose* in Worthiness and Nobleness, *Pliny* saith nothing is more gracious than the *Lilly* in fairness of Colour, 'tis of a triple Colour (*viz.*) White, Red, Purple and Yellow, in Sweetness of Smell, and in effect of working of Virtue; tis an Emblem of Purity and Chastity.

Leaves, Emblem of Truth and fall of Mankind.

LILLY.

The spotless Flower

Which Juno's Milk did Spring.

X 2

That

*That had the Colour from the Milk
Of Juno, when she Sleeping, nurst the great
And stout Alciades.*

HOLY LEAVES.

These have been (as still they are) much used in adorning the Temples, and sacred Places, at the most solemn Time of our Saviour's Nativity, and from thence to have taken the Holy Name, there is a kind of Holy that's void of those Prickles, and of gentler Nature, which in my Opinion is the best of Holy, and so it was in his Time, who saith, that Charity (the Daughter of Holiness) whose sharp Censures, and bitter Words peirce through all those who converse with them.

NETTLE LEAVES.

'Tis of so touchy and froward a Nature, that no Man may medle with it, as many ill humour'd Men are; one Writes that a little Girl being Stung by a *Nettle* in her Fathers Garden, she complained to him, that there was a curst Herb in his Garden, that it was worse than a *Dog*, that it would bite them of his own House; her Father answer'd her, that was the Nature of it, to be Impartial, Friend or Foe were all alike to it, yet this Property it hath, that the harder you press it, the less it will Sting you.

MARIGOLDS.

Devotion and Piety, Emblem of a good Man.

MANDRAKE.

Diascardias saith, the *Mandrake* is a sleeping Herb, 'tis thought to have the Virtues *St. Augustine* writeth of. The *Hebrew Rabins* say, that this was the Standard of the Tribe of *Reuben*, Read *Gen. 30. 14.* and *15 v. Cant. 7. and 13.*

An Onion Diffimulation, involved or folded up in many Coverings.

Orange, Diffimulation.

PEARS.

This Fruit, as others was ordained for the Comfort and Use of Man, but as the Devil made use of the *Apple* to the destruction of Mankind, so did the Devil's Imps use the *Pear* to a Wicked End, when the *Monks* of *Swinshead* invited King *John* to a Banquet, and poisoned him in a Dish of *Pears*, tho' some does Write it was in a Cup of *Ale*.

POMGRANATE

This Fruit is approved on to be of profitable Use in Physick, for the qualifying and allaying the scorching Heat of burning *Agues*; for which End the Juice thereof is reckoned to have a very sovereign Virtue.

ROSE.

A R O S E

Shews the Bearer enjoyed some good, thought enviorned on all Sides with Evil, they were used in Chaplets and Garlands, or in the Virgins Chaplets.

The *Rose* comforteth, and relieveth the Sight, thro' the purity of the Colour; it pleaseth the Smell, by sweetness of Odour, and both Green and Dry, hath Virtue, and is Medicinable against many grievous Sickneses and Evils, *Pliny* Witnesseeth.

White-Rose, Emblem of Purity and Love.

Red-Rose, Emblem of Beauty and Grace.

Rose, Youth, Modesty, Good hedg'd in, or Circumscrib'd with ill,

As fades the blushing Rose,

So spreads our flowery Youth away.

It Grows, it Blows, it Spreads, it Sheds,

Her Beauty in one Day.

Among all Flowers in the World, the *Rose* is the Chief and beareth the Prize, and therefore the Head, which is the chief Part of Mankind; 'tis often crown'd with the *Rose*, by reason of its Virtuuous sweet and savory Smell, for it feeds the Sight, and pleases the Smell by its Odours.

The Summers breath their masked Buds discloseth,

On whose soft Cheek a deep Vermilion dwells.

With such a Purple light it Shon

As if it had been made of Fire

And spreading would have flam'd anon

Which is their early Pride.

But half Reveal, and half their beauties hide,

Which opes her Ruby Bosom to the Sun,

And drops away, when he is from her gone,

Venus sacred Flower, whose Beauty is as Short as Sweet

The fading Flower, which with the Suns Uprise,

Her Buds unfolds, and in the Evening Dies.

T R E F O I L.

'Tis accounted the Husbandman's Almanack, by reason, when it shutteth in the Leaves, it foretelleth Rain. This Leaf being grassy, some marvel it should be reckon'd amongst the Coronaries: But they must know, that in the ancient *Roman* Times, amongst other Sorts of Crowns, the *Craminea Corona*, or grassy Crown, was in very high Honour to the Wearer. It signifies perpetuity; denotes a Man that masters his Affections, conquers his Sences, and one that has overcome his Enemy, not only by Valour, but Wisdom. 'Tis an ancient Bearing.

Thorn, Emblem of a generous Soul

Thistle, Signifies Diseases.

T U R N I P.

This is a wholesome Root, and giveth great Relief to the Poor. It prospereth best in an hot sandy Ground, and may signify a Person of good Disposition, whose vertuous Demeanours flourish most prosperously even in that Soil where the scorching Heat of Envy most abounds. This differeth much in Nature from that whereof 'tis said, *And that there should not be among you any Root that bringeth forth Gall and Wormwood.*

It denotes a Man of good Disposition, whose industrious Demeanour flourisheth prosperously.

VIOLET.

Pliny saith, next to the *Lilly* is the *Flower-de-Luce*, and the third is the *Violet*. These are the Flowers wherewith the Crowns of noble and deserving Men ought to be adorn'd.

VINE.

The limber Tree that yields the sprightly Drink.

Bacchus' uxorious Tree — Grape charged Tree,

That bears the juicy Clusters — Life chearing Tree,

Which cut abounds

With budding Gems, and prospers in her Wounds.

WILLOW.

Bond, Chastity, Barrenness, Humility, Ease or Vacancy of Business.

SHIN-BONE, or DEATH'S-HEAD.

Concerning Bones, *Jesus Syrach*, recording the Fame and Virtue of *Joshua*, *Caleb* and *Samuel*, saith, *Let their Bones flourish out of their Place, and their Names by Succession remain in them that are most famous of their Children*, Eccles. 46. v. 12. And tho' they seem like as the wither'd Bones in *Ezekiel's* Vision, yet they shall revive again by Virtue and Power of him who died on the Cross, and of whom it was said, *Not a Bone of him shall be broken*.

The Author's COAT-ARMOUR in Blazon, with the
EXPLANATION.

PARTY per Cheveron, OR and VERT, in chief, a *Tau* between two Cross Potence (*i. e.*) Crouche fitched GULES; in base, a Hind trippant ARGENT.

Crest, a Hind's Head coupt, ARGENT, charg'd on the Neck with a *Tau* GULES.

Motto is, Credo et Amo.

The Signification of the Blazon is thus:

Gold with Green is most glittering; and Green is the Virtue of Hope, Love and Generation.

A Cross potent resembles, and is a Crutch, or Stay, or Support: 'Tis the Emblem of one that will not fail in Time of Need.

Fitched, is made sharp to fasten into the Ground; and it signifies Stability, Constancy and perpetual Aid.

Tau, is the Hieroglyphick of Security.

Hind, is the Emblem of a peaceable Man.

Motto is, Credo et Amo. I love and believe.

